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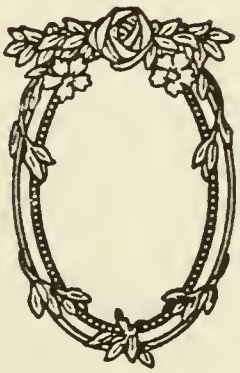
CHRISTIAN SOCIAL HYGIENE

A GUIDE FOR YOUTH

BY

BOUDINOT SEELEY



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To

M. W. S., T. W. S.

AND THE YOUTH OF THE WORLD.

FOREWORD

THE author wishes to make ackowledgment of the great assistance which has been rendered him by many, among whom he will mention one—his Mother, to whose earnest efforts he owes the implantation of ideals which find some expression in these pages.

454 Alder Street, Portland, Oregon,
August, 1919.

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INTRODUCTION

The Responsibility of Parents for the Proper Instruction of Their Children in Social Hygiene.

THE parent has a peculiar opportunity in the matter of instructing his children in Social Hygiene, and a corresponding responsibility that can scarcely be shifted to others. Whatever agencies there may be for the training of the young ,and as yet with the average child, in the matter of which we speak, there are almost none, it still remains the fact that the father and mother should be the chief teachers here.

While a few parents have admirably discharged their responsibility, it remains a deplorable fact that some have performed this duty with indifferent skill, and many have not performed it at all.

Nor is the proper conduct of this task altogether easy. Like everything else worth the doing, it requires an effort that is appropriate and an adequate preparation.

Such a preparation involves a considerable acquaintance with the literature of the subject. The

prepared parent should have read not one book, but several dealing with this theme, besides having cultivated in himself the same quality of character that his child will require in order to meet successfully the temptations of life.

In one of our schools the wise Principal gives two or three talks to each of the boys, each talk being given in private, at an appropriate time. Every parent should follow a similar course with his child. The child from four to six should have instruction fitted to his years; then at ten he should be carried still further on his course; from twelve to sixteen additional lessons should be given. The Principal who has furnished such admirable instruction has won the enduring gratitude of the boys of his school. Why should not fathers and mothers establish a similar bond with their grateful children?

Parents should see to it that the facts of birth and generation are viewed by their children in the right light. These facts should be regarded with the reverence of which they are worthy. This reverence can be best and earliest secured by the children's learning these facts from the wholesome source of a parent's clean and instructed mind. It is sad indeed that so many children have picked up their information surreptitiously and from people of foul mind. Father and mother put off their legitimate questions or answered them with lies; from older evil minded

youth at school, from the stable boy, or on the street, they picked up, in a perverted form, the things they should have learned wholesomely at home.

The parent who properly instructs his child has hit the devil a heavy blow. Proper information, especially when given in advance, is one of the chief antidotes against the poison of uncleanness.

The best early teaching opportunities are indicated to the parent by the questioning of the child. "Mother, where did you get me?" or, "Where did baby come from?" are some of the most significant questions a child ever asks. The right thing to do is to tell the child the truth in language as simple and as nearly level with his understanding as possible.

The parent who on such an occasion indulges in the lie about the "doctor," or "the stork," has missed one of his greatest teaching opportunities.

Children and young people should be safeguarded. Generally speaking, parents should know where their children are, what they are doing, and with whom they are associating. As far as possible, they should be kept out of bad company, and away from temptation. It cannot prove surprising to the parent of a boy or girl who is allowed to run wild if that boy or girl goes wrong. The petition "Lead us not into temptation" is one which parents themselves should help to answer for their children. Yet there is no more important safeguarding than that

which, through correct instruction, teaches a young person to safeguard himself.

From an early age children should be warned against bad habits and unclean thinking. They should be prepared in advance for the experience of approaching maturity, and thoroughly instructed in the dangers of illegitimacy and social diseases.

The instruction in Social Hygiene thus far outlined will be deficient unless it also includes some very definite and careful training in moral strategy. The youth should be taught how to meet temptation successfully. He should be instructed in the technique of correct living. And this in turn involves an induction into the acquaintance with those great spiritual forces which alone can effectually bulwark a man's life. He must be initiated into the excellency of chivalry, he must learn the imperiousness of Duty and Honor, he must learn the liberation which comes with Love, he must touch the great enduring spiritual forces of Christianity; in a word, he must come to know Christ and to commit his life to Him. Such a youth, and only such, is rightly equipped for the experiences of living. This book is written especially to assist in introducing youths into such spiritual relations. I have called it CHRISTIAN SOCIAL HYGIENE. It should supplement the efforts of parents, and should be studied by parents, as well as by the young people themselves.

Chapter I.

CHIVALRY.

IN the heart of most men there is a spark of chivalry. Man was not made to prey upon woman, but to protect her. The true-hearted man protects not only the girl who is strong; the weak and even the wayward are safeguarded by him. Christian morality has in it no place for the man who respects the girl from the more favored circles, but does not scruple to victimize the daughter of the poor. That craven instinct which prompts cowardly men to prey upon the weak should be met instantly by the query: "Is thy servant a dog that he should do this thing?" There are familiar pictures in literature that emphasize this truth. One of them is the picture of Little Emily in *David Copperfield*.

With finest skill and sympathy Dickens portrays the tragedy of Little Emily. She was an orphan. Her father had been drowned. Her uncle, Mr. Peggotty, had given her a home in his fisher's cottage, made out of an old boat, on the sands at Yarmouth. Here were enacted the joyous scenes of her childhood. Here fell the terrible blow of her ruin.

We will let the curtain rise on a picture by the shore. Two children, David and Little Emily, were playing by the sea. A big timber was so held as to reach far out over a deep pool of sea water. In a bold, childish prank Little Emily ran out on this timber and then paused, her dress fluttering in the breeze, as she gazed far off to sea.

David's heart almost stood still. To cry out was useless; there was none to hear. At last Emily came back in safety. But the strange picture remained fixed in David's memory. In the sad later years he wondered if, when Little Emily paused on that timber, looking far out to sea, her dead father could have been calling her to join him that she might escape the perils which he saw before her. There came times in those later years when David felt that if Emily had on that day fallen and perished it would have been better.

The years passed, as they will. David and Emily were children no longer. In the course of his school days David had formed a friendship with Steerforth. Emily had heard of Steerforth. She had heard him described as handsome and noble and generous. At length she was to see him.

David took Steerforth to visit his old friends in the boat-cottage on the sands at Yarmouth. They arrived at a moment of great joy. Ham, a plain, honest young man, whom Mr. Peggotty had reared

also, had desired to marry little Emily. At first she had refused, but later she accepted him. David and Steerforth reached the cottage just at the moment that the family were rejoicing in the declaration of Ham and Emily. As Mr. Peggotty described it: "But this tarpaulin chap, he takes hold of her hand, and he cries out to me, joyful, 'Look here! this is to be my little wife!' and she says, half bold and half shy, half a-laughing and half a-crying, 'Yes, Uncle! If you please!' "

At the arrival of the guests little Emily fled. When Mr. Peggotty with great unction had told the young gentlemen all about it and how rejoiced he was to greet them on that, the happiest occasion of his life, Ham added a word for himself:

"She warn't no higher than you was, Mas'r Davy—when you first come—when I thought what she'd grow up to be. I see her grow up—gentlemen—like a flower. I'd lay down my life for her—Mas'r Davy—Oh! most content and cheerful!"

With the cunning of a serpent, Steerforth hit upon the device of engaging Mr. Peggotty to build him a boat. This gave him a pretext for being often at Yarmouth, and in the boat-cottage. "A dread falls on me here," says the narrator, "a cloud is lowering on the distant town, toward which I retraced my solitary steps. I fear to approach it. I cannot

bear to think of what did come, upon that memorable night; of what must come again, if I go on."

David was to meet with Mr. Peggotty's household in the old cottage. It was a wild night without. The moon was behind the clouds and the rain fell heavily. After some floundering across the sands, which were heavy, he reached the house and went in. The fire was bright within, the ashes were thrown up, and the locker seat was ready for little Emily in her old place. Mr. Peggotty glanced at the Dutch clock, then rose, snuffed the candle, and put it in the window, fondly reflecting that it served the double purpose of pointing out the location of home to his niece returning through the darkness, and of apprising her that her uncle was there. Mr. Peggotty was sure that even after she was married and gone he would put the candle in the window just the same.

These happy reflections were interrupted by the arrival of Ham—alone. At Ham's request, David stepped out of the house, observing as he passed him at the door that Ham was deathly pale. When the door was closed Ham wept, broken-heartedly. Emily was gone. At this point Mr. Peggotty, sensing that something was amiss, thrust himself out of the door. The matter could be concealed no longer. A note from Emily was read telling of her flight.

Long after David had finished reading the note Mr. Peggotty stood in silence looking at him. At last he spoke: "Who's the man?" Ham, seeking to spare David by urging him to leave the room, faltered, and then at length said: "Steerforth."

Uttering no cry and shedding no tear, Mr. Peggotty did not move until he seemed to wake, then, pulling down his rough coat, he declared that he was going forth to seek his niece through all the world, leaving for her, in case any harm befell him, this farewell message: "My unchanged love is with my darling child, and I forgive her!"

Steerforth took little Emily to the Continent, and after he had tired of her deserted her. Later he took passage on a schooner going up the coast, which was wrecked in a storm off Yarmouth. The same storm demolished the old boat-cottage which had been the home of Mr. Peggotty. Steerforth was drowned. His lifeless body was washed ashore, and lay amidst the wreckage of the old cottage on the sands where little Emily had gathered sea-shells, as a child.

The long search of the true-hearted uncle was at last rewarded. He found little Emily, and made for her a new home in far-away Australia. There her penitent and chastened spirit expressed itself in life that "went softly," and gave itself to doing good.

In this moving story Dickens makes one feel how sin blasts the joy of life and destroys its innocent

beauty and charm. But there is a bright side to the picture. Side by side with the weakness and the cowardice of the betrayer is the splendid chivalry of the simple fisher folk. They honor and respect and truly love; they would give their very lives to save little Emily, and when she falls her uncle goes forth alone to seek her throughout the world. This is chivalry.

George Eliot's *Adam Bede* teaches the lesson of chivalry. In Arthur Donnithorne's treatment of Hetty we have an illustration of unchivalrous conduct and its terrific consequences. In Adam himself we see how an unchivalrous act strikes the innocent as well as the guilty. In Adam's burning words we have a declaration of a true standard of chivalry.

Arthur Donnithorne was the son of the old squire and heir to his estate. Adam Bede was a mechanic and very much of a man. Hetty was the pretty niece of one of the squire's tenants. Adam loved Hetty. He was in her station and wished to marry her. Arthur took a fancy to Hetty and turned her head by his clandestine attentions.

One night as he was returning from his work Adam surprised Arthur and Hetty as they were parting in the beech grove. Words arose. "And you have been kissing her and meaning nothing, have you?" said Adam. "And I never kissed her in my life, but I'd ha' worked hard for years for the right

to kiss her. And you make light of it. You think little of doing what may damage other folks, so as you get your bit o' trifling, as means nothing. I throw back your favors, for you're not the man I took you for."

Words ended in blows. Arthur was badly defeated. Soon afterwards he went away to join his regiment. Adam did not know the worst.

Hetty was changed. She was more quiet and thoughtful now. She became engaged to Adam, whose happiness was destined to be short, for soon she disappeared. She had gone to find Arthur with the hope that he would help her in her shame and sorrow.

Traveling painfully on foot, or riding on farmers' wagons, she at last arrived at the town where she thought Arthur was stationed, only to find that he had removed. Scarce knowing what to do she wandered in a homeward direction till her baby was born. Beside herself with fright and shame she left the child in a hole at the foot of a tree where it died. She was arrested for the murder of her child.

It fell to the lot of Mr. Irwine, the clergyman, to convey the terrible tidings to Adam Bede. At first Adam could not believe it, then his mind turned to condemnation of the one who had betrayed her, then his broken heart turned back to what she had been to him: "My poor Hetty, ... she can never be my

sweet Hetty again, ... the prettiest thing that God had made. . . . . I thought she loved me . . . . and was good." Well might he exclaim: "But this is the deepest curse of all, ... that's what makes the blackness of it, ... it can never be undone."

Then Adam burst forth in condemnation of the crime: "'I'd sooner do a wickedness as I could suffer for myself, than ha' brought *her* to do wickedness and then stand by and see 'em punish her while they let me alone; and all for a bit o' pleasure, as, if he'd had a man's heart in him, he'd ha' cut his hand off sooner than he'd ha' taken it. What if he didn't foresee what's happened? He foresaw enough; he'd no right t' expect anything but harm and shame to her. And then he wanted to smooth it off wi' lies. No—there's plenty i' things folks are hanged for not half so hateful as that; let a man do what he will, if he knows he's to bear the punishment himself, he isn't half so bad as a mean, selfish coward as makes things easy t' himself, and knows all the while the punishment 'ull fall on somebody else.'"

In this powerful narrative George Eliot makes us feel how hateful sin is, and how terrible is its retribution. She also sets forth the dignity and the worth of chivalry. In the great heart of Adam Bede we see true chivalrous devotion, and in his broken-hearted cry, when he is crushed by the great wrong,

we hear the pitiful plea of all true hearts that are wounded by unchivalrous acts.

Chivalry has in it a large element of fair play. The average man wants the girl he loves and marries to come to him pure: is it fair for him to debase the girl whom some other man loves or may love and marry, thus depriving another of that which he would desire for himself? A man does not usually want men to prey upon his sister: is it fair that he should vicitimize the sister of somebody else? A man does not like to think of his mother as having lived an impure life: is it fair to pollute the girl who is likely some day to be the mother of another man?

Then, too, it is most unfair for a man to expect purity in the girl he marries while bringing to her, in turn, a life debased and unclean. That is expecting of another, and of a woman at that, what he does not provide himself. Such a course is anything but chivalrous.

Well did Jesus say: [1] "Woe unto the world because of occasions of stumbling: for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!" Jesus spoke these words when he had called to him a little child and had "set him in the midst." Doubtless as he looked into the beautiful face of that little child, come fresh from God, he thought of the awful blight of the

[1] Mt. 18:7.

sin of the world, especially as it is poured upon childhood and youth. Doubtless he thought of the unchivalrous baseness of those who by their lecherous thoughts and lives pollute the moral atmosphere and make it dangerous to all, but terribly so to the young. The baseness and treachery of the unchivalrous must have been in his mind, as with the little child before him he said: [1] "But whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depths of the sea." Little wonder that he went on to assert the stern standards of his social morality: [2] "And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee; it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire."

Jesus teaches that rather than do an unchivalrous act, a man should sacrifice an eye or an arm.

[1] Mt. 18:6. [2] Mt. 18:8-9; cf. Mt. 5:27-30.

Chapter II.

THE GUIDE FOR YOUTH.

YOUTH at times feels the need of a capable guide. The young person is passing through some experiences for the first time; he wishes he could talk in confidence with an older person who has passed that way, and who knows the road. The purpose of this book is to furnish such a guide.

This purpose can be in no way so well fulfilled as by pointing to *The Guide*. There are many different problems the solution of which cannot be at once given; we cannot point out all the turns in life's road, but we can point out the guide who will lead aright all the way. That guide is Christ.

Jesus himself was once a youth. Our temptations were his temptations, and they came to him in a more sharp and real form than we sometimes realize. He was tempted in *all* points like as we are;[1] and, as someone has pointed out, the fact that he did not yield to his temptations, did not make them any the less severe. If a rope under strain does not part, the strain upon it may be as great or even greater

[1] Heb. 4:15.

than that which breaks another rope. The very breaking may prevent the strain from reaching its maximum.

Jesus passed through boyhood, youth and young manhood; he was but thirty-three years old at his death; that means that he knew by experience the temptations of youth.[1]

The fact that Jesus did not fall qualifies him in a special way to be our guide, it shows that he knew how to overcome, it is conclusive evidence that he knew how to regulate his own life. That is the kind of person we want to direct us. *"When we learn to live as Jesus lived we shall have found the secret of social morality."*

Jesus is the guide to social morality. He is no less the guide to every other virtue. He is the guide to the fundamental virtue of truthfulness; he declared himself to be the truth,[2] and ascribed the fatherhood of the lie to Satan.[3] He taught unselfishness in the figure of the dying wheat grain[4] and exemplified it in all his life. His courage never faltered, even in the face of a shameful death. He commended industry by the example of an active life, and by the parable of the talents.[5] Thrift,[6] watchfulness,[7] humility,[8] faith,[9] persistence,[10] and all else that goes to make up a fully rounded character

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[1] Lk. 2:52. [2] Jn. 14:6. [3] Jn. 8:44. [4] Jn. 12:24-25. [5] Mt. 25:14-30. [6] Jn. 6:12. [7] Mk. 14:38. [8] Mt. 11:28-30. [9] Mk. 11:20-24. [10] Lk. 18:1-8.

are inculcated by the Master. We shall confine ourselves, however, to the bearing of the religion of Jesus upon social morality.

Social morality is morality in matters of sex. It is singled out for treatment because there is scarcely a field where there is greater need than in this. The fact of sex is universal. The race instinct is strong; few indeed are they who escape its temptations, and they are many who need assistance in avoiding its sins. There is much teaching in this field, but not enough that points out the final solution. The fact that the acquisition of the spiritual life is the solution of the sex problem—that learning to live as Jesus lived is "the way out"—has not yet been sufficiently emphasized,—especially to the young.

Social morality is important by reason of the fundamental impulse with which it deals. This impulse is the instinct which makes for the perpetuation of the race. It lies at the foundation of life; it is the driving force that peoples the world, it has to do with the physical main-spring of human affairs. Reproduction underlies everything; without it we should have neither houses, factories nor farms, and all that makes up civilization would cease to exist.

Social morality is important because of the strength of the race instinct. This instinct is second in force only to that of self-preservation. In many lives it causes the sharpest struggle of their expe-

rience. Emerson says that when Nature has some great end to attain she overloads an impulse. For the purpose of perpetuating the race God has made the sex instinct strong.

Social morality is significant in view of the terrible evils which it combats. The greatest of these is the enslavement of the spirit; man witnesses the highest in him trampled under foot by the lower, his higher happiness is destroyed, his character and self-respect are impaired, his moral freedom is taken away.

Another evil is prostitution. This causes a sacrifice of the young womanhood of the nation that is comparable to the human holocausts of paganism. Approximately 50,000 young women [1] are sacrificed annually in the United States alone. Some appreciation of these figures is given by the fact that the total number killed in battle among the federal troops during the *four* years of the American civil war was but 67,058. The number dying of their wounds was 43,012. In other words, the battles of four years killed 110,070 men,[2] while in four years of peace we sacrifice some 200,000 young women. From five to ten years is the average expectancy of life for these unfortunate girls. While they live they are the

[1] Edwin W. Sims, a former district attorney of Chicago, estimates that 65,000 American girls and 15,000 aliens are being entrapped yearly for the white slave trade in the United States. So stated in *Hygiene and Morality*, by Lavinia L. Dock, p. 112.

[2] These figures refer to the federal troops alone.

slaves of vice, disease, and shame. The jail, the hospital, the insane asylum, the river, and the morgue are often their destined ends. No country can claim to be either Christian or civilized with such a record.

Another evil is social diseases. Prostitution returns its blighting curse upon society in the form of venereal diseases. The innocent as well as the guilty are victims of these plagues. Social diseases cause 50 per cent of the abdominal operations performed upon women, from 20 to 30 per cent of the blindness, the death of some 17,000 infants annually, in the United States alone, and a large percentage of the sterility.

In making up the score of the evils springing from a wrong employment of the race-instinct we must add the sad record of illegitimacy and abortion. We must come to the perverted practices of self-pollution and the moral woes and spiritual defeats of which they are an index. Then we begin to know something of the importance of social morality; we begin to perceive that social morality is one of our greatest needs, and that Christ confers few greater benefits than that of enabling us to live pure lives.

The most important thing which we can know about social morality is the means whereby it can be acquired. We should be glad that the race instinct is strong, but at the same time we must see that it calls for a strong, well developed spiritual life to

control it. God has put giant forces in our hands which are in reality invitations to walk with Him, because without Him we are not strong enough to control them. This brings us directly to our fundamental need, which is God: the weak vine of our lives must twine itself about the sturdy oak of the Infinite if it is to rise heavenward. "For Thou hast created us for Thyself," said Augustine, "and our heart cannot be quieted till it find repose in Thee."

Augustine spoke out of his own experience. He was not always the Saint; once a slave to his sensual nature he found deliverance through a whole-hearted acceptance of Christ. He became a distinguished Bishop of the early church, and one of the greatest Christian writers of all time.

Augustine was born in north Africa, and spent part of his youth in Carthage. What his early surroundings were is indicated by the saying that Carthage was the cesspool of Africa, and Africa the cesspool of the world.

It appears that after two years of immoral life Augustine, in his eighteenth year, entered into an irregular union through which he became the father of a son. This relation continued a number of years until he became betrothed; then it was broken off. But despite his betrothal, he soon entered into another immoral arrangement.

At this time Augustine was a teacher of rhetoric

in Milan. Here he was wont to attend upon the preaching of Ambrose. It was the eloquence of Ambrose that at first attracted him, but at length the gospel truths began to strike in; Augustine became concerned about his life and his relation to God. He was studying the Pauline Epistles; certain words from these writings went home to his conscience. At length the state of his mind became well nigh intolerable; he had reached the time of the great decision.

"Thus soul-sick I was," he tells us,[1] "and in this manner tormented; accusing myself much more eagerly than I was wont, turning and winding myself in my chain, till that which held me might be utterly broken; which though but little yet held it me fast enough notwithstanding." God pressed upon him through his conscience to forsake his evil life. While he desired to be at once free, when it came to the point he fell back. He thought of his sensual pleasures and was not quite willing to forsake them. But all the while the better impulses were slowly growing stronger. The dignity of continence appealed to him. He felt that God could enable him to live a chaste life.

Then Augustine flung himself down beneath a fig tree and burst into a storm of weeping, calling upon God. He heard a voice saying, "Take up and read, take up and read." This he at length felt was

[1] *St. Augustine's Confessions.* Book VIII, Chap. XI.

the voice of God. He rose, forthwith, and went to the place where he had left his book, and as he took it up his eye fell upon this passage: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ; and make no provision for the flesh to fulfill the lusts thereof." [1] He felt no need to read farther. The light of confidence darted into his heart, the darkness of doubt had passed away.

Augustine renounced not only his sensual life, but also his intended (and advantageous) marriage, choosing instead a lifelong celibacy.[2]

Thus Augustine made his great choice. His surrender brought him into harmony with God, who now made social morality a possibility in his life. Henceforth he was destined to be one of the greatest leaders of the church. We are told [3] that today Arabs meet on Fridays among the mounds that mark the location of ancient Hippo (where Augustine resided as bishop) and fire their guns. If questioned for a reason they reply that a great "Roumi" (Roumi is their word for Christian) once lived there.

Augustine's besetting sin was sensuality. He overcame it through surrender to God. His expe-

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[1] Rom. 13:13-14.

[2] Augustine's renunciation of marriage is in harmony with the ascetic ideal. While it bears witness to the completeness of his self-sacrifice it is not to be taken as indicative of the full program of social morality, which includes marriage as well as celibacy.

[3] Joseph McCabe, *St. Augustine and His Age*, p. 226.

rience is being repeated today. Many who win the same battle in the same way are comparatively obscure; they write no *confessions,* but their lives bear witness to the saving power of Christ.

The following case is supplied by a man who is a thoroughly competent observer. The young man whose experience he describes we will designate by the letter A.

A, as a boy, was brought up under extremely unfavorable surroundings, being reared in a rough factory town where social immorality among the boys was the usual thing. At an early age A practiced social sin. When he was but twelve years old his father, who was a rough, drinking man, took him to board in a house which was really a brothel. Here he witnessed vicious scenes. He became the victim of vice. At eighteen years of age he tried to give up his evil ways, but without success.

About this time A came in contact with a church of the Gospel type and was converted. From the time of his conversion he gained a complete victory over his immorality. During some eight years subsequent to his conversion the observer who reports his case was intimately acquainted with him, and states that he is positive that during that period A led an absolutely chaste life. A is now married and a minister of the Gospel; his life attests the power of Christ to save from social sin.

John R. Mott says we can become strongest where we are now weakest. Paul said,[1] "I can do all things in him that strengtheneth me." The way to social morality is Christ.

[1] Phil. 4:13.

Chapter III.

MORAL FREEDOM.

"EVERY one that committeth sin is the bond servant of sin." [1] Than this Jesus spoke no truer word. There may be some who are not keenly conscious of their thralldom; they swim so fast with the tide that they know not there is a tide; let them turn once and breast the stream; then will they know its power. Those who have sought to be free know that sin enslaves.

Even those who outwardly seem most bold may inwardly despise themselves. Major James Gardiner gave himself to a vicious life with such avidity and apparent enjoyment that he was called "The happy rake." [2] Yet one day when his dissolute companions were congratulating him on his distinguished felicity, a dog chanced to enter the room. Gardiner groaning inwardly said to himself, "Oh that I were that dog!" Doubltess many another of seeming shamelessness has felt as he.

Social sin destroys moral freedom; it loads us

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[1] Jn. 8:34.

[2] P. Doddridge, *Life of Colonel James Gardiner,* London: The Religious Tract Society, pp. 16-17.

with the chain of shame; wherever we go shame goes. And though it goes with us as a secret, here Emerson's words are at least partly true: "You cannot hide any secret. . . . . If a man wish to conceal anything he carries, those whom he meets know that he conceals somewhat, and usually know what he conceals." It is a terrible thing to carry close buttoned in memory that which we would not have men guess, it is a terrible thing to be unable to look the world in the face and say, "I care not if you know my inmost life"; it is a terrible thing, even secretly, to be ashamed.

The slave of social sin is filled with fear. He is the victim of that conscience that makes cowards; he fears his sin will find him out. He may also fear the sin itself. A drunkard once confessed that the thought of whiskey made him shudder. So the thought of a mastering sin frightens a man. What bondage to spend one's days afraid, to know that there lurks in one's life an unconquered sin that may spring out, none can say when, to wound and to dishonor him!

The bondage of social sin brings men, when their eyes are opened, to the fact of their moral helplessness. The statement of the Book of Wisdom is often true:[1] "None can be continent unless Thou give it." Men come to the consciousness of the

[1] Wisd. viii 2—Vulg.

divided self. They are *consciously wrong, inferior, and unhappy.*[1] Through many defeats they have come to know that there is a moral height that, unaided, they cannot attain. They know they are beaten.

Goethe expressed this idea in Faust when he likened man to a grasshopper. The grasshopper, indeed, springs from the earth, but he inevitably returns again. So the fool returns to his folly; so the sinner to his sin. Goethe again voices the divided self when he says:[2]

"One impulse art thou conscious of, at best;
O, never seek to know the other!
Two souls, alas! reside within my breast,
And each withdraws from and repels its brother.
One with tenacious organs holds in love
And clinging lust the world in its embraces;
The other strongly sweeps, this dust above,
Into the high ancestral spaces.
If there be airy spirits near,
'Twixt heaven and earth on potent errands fleeing,
Let them drop down the golden atmosphere,
And bear me forth to new and varied being!
Yea, if a magic mantle once were mine,
To waft me o'er the world at pleasure,
I would not for the costliest stores of treasure—
Not for a monarch's robe—the gift resign."

This state destroys the finer joys of life, the freshness and exhileration of innocence are clouded, the heart that once sang in tune with the dawn is filled with heaviness, the glories of awakening spring are fraught with pain like a rebuke. On all sides is

[1] cf. William James, *The Varieties of Religious Experience,* p. 189.
[2] *Faust,* Scene II, Bayard Taylor's translation.

beauty but within, a stone. The clear waters of the rushing mountain brook, the misty light that hangs upon the hills at night, the splendor of returning day, strike pain, like a dagger, to the heart of the unclean. Nature calls us to to be pure. Well did Goethe say: [1]

> "Still is it born in each
> That his feelings press him upwards and onwards,
> When over us in the blue room of Heaven lost,
> The skylark sings her pealing song;
> When over the rough piny heights
> The outstretched eagle soars;
> And over plains, over seas,
> The crane strives toward her home."

Social sin is treacherous. We never know when it will betray us. It may come upon us with such force that accustomed precautions are neglected, or by unhappy chance we are discovered or discover ourselves to others in our baseness. A well known person has borne this testimony: "Do not think I do not blame myself. I curse myself night and day for my folly in allowing something to dominate my life. If there was an echo in these walls it would cry 'Fool' forever."

This betrayal may mar cruelly our happiness. A day of specially anticipated pleasure, for which we have planned and to which we have long looked forward, on its arrival may drag with it, like a ball and chain, the withering memory of recent sin.

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[1] *Faust*, Scene II.

The results of this betrayal may be most serious. In the case above alluded to[1] it was a high name tarnished forever. It may be an enduring shame, it may be a life blasted and dishonored, it may be a nameless child, it may be a soul flung into hell.

Lingering disease, striking others as well as ourselves; shameful bestiality, of which we can scarce think; withering memories that blight and burn—these are the tokens of the treachery of our sin. A young man once confessed he would go a hundred miles around rather than pass through a certain place—so bitter were the memories that it brought back to him.

All peoples have felt the thralldom of sin. The pagan world is filled with the evidence of its bondage. The long pilgrimages across the burning sands, the sacred ablutions, the self-tortures and the sacrifices bear witness to the striving of souls that would be free. The following quotation from one of the poems of India is evidence in point:[2]

> "Purification before the great God
> Is greater than life and is stronger than death;
> 'Tis the hope of the wise, 'tis the prize of the saint.
> Where is the fount whence flows this pure stream?"

Hebrew poetry portrays this bondage of the spirit. Consider, for example, the 51st Psalm. This

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[1] Second paragraph preceding.
[2] Quoted by S. H. Kellogg, *A Handbook of Comparative Religion*, p. 60.

great penitential psalm is associated in our minds with David's repentance after his sin of adultery; we hear in it the cry of the spirit broken by the sense of sin:

"Have mercy upon me, O God, according to thy loving kindness;
According to the multitude of thy tender mercies blot out my transgressions.
Wash me thoroughly from my iniquity,
And cleanse me from my sin.
For I know my transgressions;
And my sin is ever before me.
Against thee, thee only, have I sinned,
And done that which was evil in thy sight;
That thou mayest be justified when thou speakest,
And be clear when thou judgest.
Behold, I was brought forth in iniquity;
And in sin did my mother conceive me.
Behold, thou desiredst truth in the inward parts;
And in the hidden part thou wilt make me to know wisdom.
Purify me with hyssop and I shall be clean:
Wash me and I shall be whiter than snow.
Make me to hear joy and gladness,
That the bones which thou hast broken may rejoice.
Hide thy face from my sins,
And blot out all my iniquities.
Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy holy Spirit from me.
Restore unto me the joy of thy salvation;
And uphold me with a willing spirit.
Then will I teach transgressors thy ways;
And sinners shall be converted unto thee."

Paul gives vigorous expression to the bondage of sin:[1] "For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I know not: for not what I would, that do I prac-

[1] Rom. 7.

tice; but what I hate, that I do. . . . . For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Wretched man that I am! who shall deliver me out of the body of this death?"

A well known American whom we will call Mr. B., in a journey across the Pacific, fell in with a student who was leaving America in order to get out of temptation. The student thought, foolishly, that in the environment of the Orient he would be able to overcome his sin.

On the same vessel Mr. B. became acquainted with a petty officer who one day invited him to his room, and asked him to read a thesis which he had prepared. To his surprise Mr. B. found it a most brilliant treatise. He ventured to question the officer as to why a man who could write such a paper should be spending his time at sea. The man told him frankly that he was living at sea to avoid temptation. He admitted in answer to the question, "How goes it with you?" that it was going very poorly; and that he had been tempted to cast himself from the bridge into the sea.

These cases give but a glimpse of the bondage through unconquered sin. There are thousands, who, if they thought a journey around the earth on

foot would bring them freedom, would start tomorrow. If we could view the full proportions of the slavery of the spirit it would be appalling.

It was to set these captives free that Jesus came. In his great inaugural he declared: [1]

"The spirit of the Lord is upon me,
Because he has annointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised, * * *."

Again he said: [2] "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth and the truth shall make you free. . . . . If therefore the Son shall make you free, ye shall be free indeed."

Paul indicates the means of our deliverance when he says: [3] "For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace; because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God. But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ he is none of his. And if Christ is in you,

[1] Luke 4:18. [2] John 8:31-32, 36. [3] Rom. 8:5-14. cf. Gal. 5:16.

the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him who raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.

"So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. For as many as are led by the Spirit of God these are the sons of God."

The life of Colonel James Gardiner [1] illustrates the power of Christ to set us free from social sin. Before his Christian experience he was a very licentious man. On the night of his conversion the Major (for such then was his rank) had spent the evening in some gay company that broke up about eleven o'clock. At twelve he had an appointment for an assignation. Not wishing to anticipate this appointment he went to his chamber to while away the intervening time. He happened to light upon a religious book which his good mother or aunt had placed, without his knowledge, in his valise. It bore some such title as "The Christian Soldier; or Heaven Taken by Storm." He inferred from the title that he would find in it some things that might afford diversion to

[1] P. Doddridge, *Life of Colonel James Gardiner.*

one of his profession. Accordingly he resolved to dip into the book.

Though he took no serious conscious notice of anything he read in it, yet while this book was in his hand a wonderful impression was made on his mind. He thought he saw an unusual light fall upon the book. This he at first judged might be due to some accident in the candle. Then lifting up his eyes he thought he saw a visible representation of the Lord Jesus Christ hanging on the cross and surrounded by glory, and that he heard a voice saying to him words to this effect: "O sinner! did I suffer this for thee, and are these the returns?" He was not sure whether this was an audible voice or only a strong impression on his mind. Struck with amazement with this remarkable apparition he hardly had any life left in him. He grew insensible, but whether with sleep or not I am not informed. He opened his eyes after a season and saw nothing more than usual.

He was very much wrought upon by this experience and the unhappy assignation was forgotten completely throughout that night. The thought that was particularly borne in upon him was of his ingratitude to Christ, who had suffered for him. With reference to this he himself said in a letter: "One thing relating to my conversion, and a remarkable instance of the goodness of God to me, the chief

of sinners, I do not remember that I ever told to any other person. It was this: that after the astonishing sight I had of my blessed Lord, the terrible condition in which I was proceeded not so much from the terrors of the law as from having been so ungrateful a monster to Him whom I thought I saw pierced for my transgressions."

Major Gardiner's experience made a profound change in his life, the most conspicuous aspect of which was, perhaps, his complete turning away from his old licentiousness. On this point Doddridge says:[1] "He perceived in himself a most surprising alteration with regard to the disposition of his heart; so that, though he felt little of the delight of religious duties, he extremely desired opportunities of being engaged in them; and those licentious pleasures, which had before been his heaven, were now absolutely his aversion.

"Mr. Spears expressed this wonderful circumstance in these remarkable words: 'I was,' said the Colonel to me, 'effectually cured of all inclination to that sin I was so strongly addicted to that I thought that nothing but shooting me through the head could have cured me of it; and all desire and inclination to it was removed, as entirely as if I had been a sucking child; nor did the temptation return to this day.'

[1] *Life of Colonel James Gardiner,* pp. 31-32.

Mr. Webster's words on the same subject are these: 'One thing I had heard the Colonel frequently say, that he was much addicted to impurity before his acquaintance with religion; but that so soon as he was enlightened from above, he felt the power of the Holy Ghost changing his nature so wonderfully that his sanctification in this respect seemed more remarkable than in any other.' "

The Colonel showed a most exemplary deportment in other respects. He cultivated his spiritual life with great zeal, spending two hours each morning in his private devotions. He was benevolent and charitable, an earnest and fearless Christian, and a man of the highest honor. He at last yielded his life in the defense of his country, the circumstances of his death being most heroic.

I have spoken thus fully of this soldier of God that it may appear how genuine was his religion, and how effectual that religion was in enabling him to conquer social sin.

The great majority of men will probably not have so vivid an experience as Colonel Gardiner. Their acquaintance with Christ will come to them through long and persistent effort. And yet the Colonel's experience, like that of Paul, serves to illustrate well what real religion does for a man. Christ, when we fully receive him, cleanses our lives and makes us free. Through abiding in Christ the bonds of sin

are broken; the joy of God's free spirit is restored, and Eden lost becomes Paradise regained. Social sin is conquered by the Lord.

Chapter IV.

SOCIAL DISEASES.

THE body may suffer from social sin as well as the soul—I am referring now to social diseases. Social diseases are diseases commonly associated with sexual vice such as gonorrhœa and syphilis. These are among the heavy scourges of mankind. Most diseases are publicly advertised and openly fought; this is only beginning to be the case with venereal affections. There is a strong tendency to hide them, and the fact that they generally are hidden constitutes one of their dangers: they grow in the dark, and out of the dark strike the innocent as well as the guilty. Not only are prostitutes and loose living men and women liable to their ravages; the innocent wife and child are also frequent victims.

Gonorrhœa is the most common social disease. It is caused by a germ known as the *gonococcus*. It is highly infectious. There was a time when this disease was regarded lightly. but that time has passed: modern medical investigation has shown gonorrhœa to be a serious matter.

Gonorrhœa is usually contracted through sex relations, but the infection may be received indirectly. The disease is sometimes communicated through articles that have come in contact with an infected person. The eye is peculiarly liable to the attack of the gonococcus. Its poison is very destructive of the transparent membrane on the front of the eye-ball. The poison may easily be conveyed to the eyes by the fingers.

Gonorrhœa is often conveyed in marriage through an infected spouse (usually husband). It is often the case that he "thought he was cured" when he was not.

Prostitution is the great seed-bed of venereal disease; it is the central institution in which gonorrhœa is nourished and maintained, and from which it is spread in various directions. "Most prostitutes are diseased part of the time, and some of them most of the time." [1] Non-professional loose-living women (and men) are quite as dangerous, from the standpoint of disease, as the professional prostitute.

The effects of gonorrhœa are often of a serious nature. The disease is not always local. It may be taken up by the blood vessels and lymphatics and deposited in distant parts of the body. It is occasionally the cause of inflammation of the muscles, tendons, glands, lungs, kidneys, brain, spinal-cord,

[1] Harry H. Moore, *Keeping in Condition*, p. 63.

and membranes surrounding the brain and the spinal-cord.

Gonorrhœa may have most serious effects upon women. These may be even more disastrous than those of syphilis. The infection may invade the reproductive organs, causing inflammation of these parts, and of the membrane lining the abdominal cavity. The result is danger to life, the frequent necessity of surgical operations, and sometimes the complete destruction of the capacity for motherhood.

It is often the innocent wife who is the victim. The number of marital infections is larger than is usually suspected.

The infection of wives is facilitated by the stubborn duration of gonorrhœa, and by the fact that it may appear to be cured when it is not. The period of contagion was formerly supposed to end with the active manifestations. It is now known that the disease remains contagious as long as there is a living gonococcus. Numerous cases are on record where the gonococcus has preserved its virulence years after infection. Dr. Prince A. Morrow mentions a case coming under his observation where the contagious activity of the disease manifested itself six years after the original infection, and where there was an apparently honest denial of any subsequent exposure.

Physicians vary in their estimate of the responsibility of gonorrhœa for operations peculiar to

women. This responsibility has been placed as high as 80 per cent. It would be conservative to say that 50 per cent of such operations are due to the gonococcus.

Gonorrhœa is responsible for a good deal of semi-invalidism among women. For different reasons they are not subjected to operations but drag out a miserable existence, no longer able to walk freely, and compelled to pass days of suffering in a reclining position.

Gonorrhœa renders a large number, both of men and women, permanently incapable of becoming parents. In the case of women it is generally in marriage that this disability is put upon them, and that, too, by husbands sometimes inflated with the sense of their own virility. A primary purpose of marriage is offspring. One of the noblest aspirations of a true woman is for motherhood. In the martyrology of women there is scarcely a more pathetic figure than the woman, balked of offspring by the disease which her husband has imparted, who goes from physician to physician, willing to undergo almost anything in the effort to be relieved of her disability. When marriage, in which the desire for parenthood should normally be realized, not only denies motherhood but renders it forever impossible, the person responsible is guilty of a moral offense

the seriousness of which it would be difficult to exaggerate.

There is a race responsibility here also. Between a man and his most remote progenitor there is a line of heredity that has never been broken. For thousands of years that race spark has been handed down to him. A real man will scarcely wish to so live that the torch of life that has burned through the centuries will be extinguished in him. To extinguish it in himself is race suicide. To extinguish it in another is race murder. God has not only said, "Be fruitful and multiply and replenish the earth";[1] he has also said, "Thou shalt not kill."[2]

Blindness is often a result of gonorrhœa. This is caused most frequently in infants; it is brought about generally by the gonorrhœal poison getting into their eyes in the process of birth. Silver nitrate, applied to the eyes immediately after birth, has proved of great value in preventing this form of blindness, but it still remains the fact that it has been computed[3] that from 20 to 30 per cent of the blindness in the United States of America has been caused by gonococcic infection. That means that some eleven thousand to seventeen thousand persons in the United States are blind because of this disease.

Surely the right to look upon the light of day, the

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[1] Gen. 1:28. [2] Ex. 20:13.
[3] Prince A. Morrow, *Social Diseases and Marriage*, p. 21.

face of nature and the work of man ought to be inalienable. Morality means that a man shall be unwilling to deprive his child of this right even though it cost him a self-denial comparable to the cutting off of a right hand.

The second social disease which we shall consider is syphilis. Syphilis has long been recognized as a terrible scourge. It, too, is caused by a germ. This germ is known as the *spirochete pallida* (pallid spirochete), and was discovered by Shaudinn in 1905.

Syphilis is usually contracted through sex contact, but the infection may be received in other ways; for example, from articles that have touched a diseased person. Contact with a person of the syphilitic is dangerous; any such contact with the lips, teeth or tongue is especially liable to communicate the disease. Kissing, for example, is known to have been the cause of many innocent infections.[1] People sometimes use the same jug or drinking vessel. If one of the company gets a syphilitic sore on his lips infection among others is very apt to follow.[2] This is one reason why public drinking cups have been so generally abolished and drinking fountains and individual cups put in their place. (Incidentally, what are we to think of the morals of a man who will

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[1] Lavinia L. Dock, *Hygiene and Morality*, pp. 38-39.
[2] William Trufant Foster, *The Social Emergency*, pp. 39-40.

expose himself and then come back and poison others?) The helpless infant that has inherited the disease is a dangerous source of infection.

In syphilis, as in gonorrhœa, prostitution is the main source of contamination from which this frightful race poison is spread. Here, too, loose women, whether professional or not (and loose men), are apt to be diseased. There is but one safe rule for the prevention of syphilis; that is, *outside of marriage, continence,*[1] *and in marriage, fidelity, both for men and for women alike.* It is scarcely necessary to add that there should be also reasonable sanitary precautions, such as avoiding, and abolishing, common drinking vessels.

Syphilis may have a variety of constitutional effects. It may attack the skin in the form of eruptions or ulcers; it may attack the arteries, causing hardening, thus increasing the work of the heart and shortening life; it may attack the bones, producing bone disintegration known as necrosis, as a result of which the bridge of the nose may fall in or a hole appear in the skull; it may attack the spinal nerves, producing locomotor ataxia, a disease that causes one to walk with an awkward, jerky motion of the legs, or it may attack the brain, producing insanity of a nature that permits of cure, or a general disin-

[1] See Chap. V.

tegration of the brain known as paresis, which results in death.

While it is true that the more serious effects of syphilis are generally owing to the lack of sufficiently thorough and skillful treatment, yet there are some cases that baffle all treatment.[1]

It is in marriage that the ravages of this disease are often most frightfully manifested. The cowardice of offending husbands sometimes leads them to conceal the nature of the contamination which they have communicated to innocent wives, so that these wives are the less prepared to cope with their affliction.

The most disastrous effect of syphilis in marriage is upon the offspring. Through its agency the "Slaughter of the Infants" is constantly re-enacted on a terrific scale. Mortality in infants as a result of syphilis is described as *polymortality*. Syphilis is a terrible thing for the adult; for the infant it is almost exterminative. Morrow says:[2] "No disease has such murderous influence upon the offspring as syphilis." Morrow states that an analysis of the statistics gathered by European observers shows, when both parents are infected, an average mortality of 68 per 100. He states that one table gives 183

[1] William Trufant Foster, *The Social Emergency*, p. 40.
[2] *Social Diseases and Marriage*, pp. 20-28.

deaths out of 216 births; another 157 deaths out of 157 births, or a mortality of 100 per cent.

Morrow gives some typical pictures of children who have inherited syphilis:[1] the general appearance of the infant indicates inherent weakness; it is small, weak, puny and poorly developed; the hair is scanty and the nails undeveloped; it has a peculiar aged appearance—the "old man look." Another type is characterized by the slowness of their development; they grow, walk, speak and develop their teeth slowly. Still another type is characterized by various malformations such as pigeon-breasted chest, curved spine, deformed pelvis, unsymmetrical head, club foot, etc. The child who has inherited syphilis has a terrible handicap.

It would not be well to pass this subject of social diseases without noting the part which alcohol plays in facilitating their propagation. A large number of men and a large number of women first fall through the influence of alcohol. Many have contracted the contamination of disease when under its influence.

One of our best known university presidents told the author of two young men of bright prospects, each of whom in a foreign city indulged freely in alcohol, and then, for the first (and last) time, consorted with a woman of the street. Each was infected. Later each, thinking himself cured, married

[1] *Social Diseases and Marriage,* pp. 216-219.

and infected his wife. Each blew out his brains. Neither of these men was a drunkard. A single false step ended in tragedy. That false step was taken under the influence of alcohol.

Morrow says:[1] "The role of alcohol in the propagation of venereal diseases has not been sufficiently appreciated, and the consideration that every repressive measure against alcohol will be an important prophylactic measure against the spread of venereal diseases has not received the attention it deserves. . . . . Perhaps more than any other agency alcohol relaxes the morals while it stimulates the sexual impulse."

The bearing of Christ's teaching on social morality is fundamental. Social immorality violates the basic principle of Christianity with reference to human relationships. Jesus said:[2] "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets." This is "the golden rule." No man who visits on an innocent woman or child the blight of disease is keeping this law.

It is not sufficient for the guilty person to say he "thought he was cured" when he was not. The time has long since passed when a man might plead ignorance in palliation of marital tragedy. It is

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[1] *Social Diseases and Marriage*, pp. 355-356.
[2] Mt. 7:12.

nearly nineteen hundred years since Jesus taught a clean life and virile morality. It is just as essential and obligatory for a man to lead a clean life before (and after) marriage as it is for a woman. However willing a man may be to run personal risks of infection, he must be dull indeed not to perceive that these may be not merely personal but social risks—that he is in danger not merely of becoming infected, but of infecting others. The man who thus lays liable the innocent girl whom he takes in marriage is a moral outlaw.

There is but one right way: it is the way of the chaste life, both for men and women. There has been too much craven concession to the "weakness of the flesh" and the "imperiousness" of appetite. We need to remind ourselves of the strength of the Spirit, and of the Lordship of Jesus. Jesus in his teaching meant a morality that had significance, that cost something in its acquisition, and had reach and carry in its application. The vicious indifference or weak pusilanimity that lies down before its own unregulated impulses is wholly alien to the spirit of him who said:[1] "But I say unto you that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out and cast it from thee: for it is profitable that

[1] Mt. 5:28-29.

one of thy members should perish, and not thy whole body be cast into hell."

There is a way out for those who would belong to a higher order than animals. Christ has more than burning denunciation for sin. For the penitent he has mercy and pardon. For the true-hearted he has a way of escape. It is the age-old way of living not after the flesh but after the Spirit; it is the way of courageous, purposeful, persistent, self-sacrificing, sincere, real Christ-like character.

Chapter V.

CONTINENCE.

THERE is but one right program outside of marriage. That is continence. Continence is refraining from any indulgence of the sex function. The opinion has been advanced in some quarters that exercise of the sex function is essential to physical health. This has probably been due in some measure to sophistry: people have sought to find a good reason for bad practice. The plea of necessity on the ground of health does not hold. It is rejected by strong medical authority.

Dr. M. J. Exner interrogated the leading medical authorities of America on this subject. He received a ready and hearty response from about 370 of these endorsing the statement *that sex indulgence is not necessary to health, and that continence offers the only sure safe-guard of sexual health outside of marriage.*[1]

On the other hand, the unchaste life not only imperils physical health through the liability to social disease; it also seriously impairs character and per-

[1] M. J. Exner, *The Physician's Answer,* pp. 14-16.

sonality. Dr. Exner has also pointed this out quite fully.[1]

The intellectual life is impaired through permitting the field of consciousness to be dominated by thoughts and impulses which are strong and insistent and which tend to grow by indulgence. These thoughts and impulses displace other and important matters. It is probable, too, that at least in some cases, there is a serious draining of vital energies which would otherwise enrich the mental output.

The unchaste life deadens and paralyses the finer feelings. It dulls the appreciation of beauty, holiness and truth, and so impairs one's personality in all its higher ranges.

This impairment of personality robs woman, both in friendship, and later in marriage, of the highest and best that such friendship should impart. The highest that a man can give is himself,—the spiritual influence of a fine personality. But no man can give what he has bartered—for a mess of pottage.

His children in turn are also the poorer for the father's dwarfed and crippled character. Only the highest in the father can see, appreciate and call forth the finest in his children. An immoral man cannot have fellowship with his children on the plane of their highest capacities. To deprive them of this is to commit a robbery of a serious kind.

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[1] *The Rational Sex Life for Men.*

All society has a certain right in every man which can only be met by a personality unimpoverished and a character clean and true.

These facts begin to make plain to us the divine wisdom and purpose in giving us the command,[1] "Thou shalt not commit adultery." We see how this command is written in the very nature of our being. We see, too, something of the pointedness of Jesus' interpretation:[2] "But I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." For unclean thinking is not only the chief starting point of physical adultery, but is itself a kind of spiritual adultery.

The religion of Jesus offers the most advantageous ground for the cultivation of the continent life. It does not seek merely to repress strong natural instincts, it seeks rather to bring them under the control of higher faculties which always temper and direct them, and often in a real and important sense displace them in the field of consciousness. We are to refuse to walk on the animal plane of our lives that we may live on the spiritual plane. We are to deny ourselves lust that we may have love; we are to encourage love so to dominate and fill our consciousness that lust will have no room. The Chris-

[1] Ex. 20:14. [2] Mt. 5:28.

tian life is not merely giving something up, it is giving up the lower that we may have the higher.

The stern discipline of the Christian life is not that we may have less pleasure but that we may have a finer and higher kind of enjoyment—that enduring and keen joy which comes from strength, from self-mastery, and from fellowship with truth, yes, with Christ himself.

Continence means abstaining from all forms of self-abuse as well as from prostitution. All artificial stimulation which causes the functioning of the sex organs is self-abuse. There is always the probability that such indulgences will become a habit. The most favorable soil for the growth of a habit is some appetite or impulse to which it ministers. We are in very little likelihood of falling into the habit of doing disagreeable things. We are in very grave danger of falling into the habit of doing things which gratify

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Note.—Young men are sometimes troubled by emissions of the seminal fluid occurring during sleep. These emissions are often accompanied by a dream. In the continent life they are normal and common to practically all men. There is a good deal of individual variation in the normal frequency of emissions. From once in a week to once in a month may be taken as a fairly average range. They may, however, occur several times in a week, and then not again for several weeks. Emissions are perfectly harmless unless occurring with great frequency over an extended period, when it would be well to consult a competent and reliable physician. Advertising doctors should be avoided, as they will often deceive and rob one. Of course all stimulation of the sex function through unclean thinking should be avoided.

a strong natural instinct. There is great danger of falling into the habit of self-abuse. One cannot be urged too strongly never to begin this habit. Just as the race instinct is strong so will this habit be strong. The best way to avoid it is never to begin it.

While the habit of self-abuse is most undesirable it is still wholly wrong to misrepresent its results. Those who tell youth that it will lead to insanity or idiocy state what is not true. The youth who has begun this habit should not permit himself to become panic-stricken with any such false picture. The habit is sufficiently undesirable without in any way misrepresenting its consequences. The plain facts are that many have fallen into this vice; that when they have made a manful fight to overcome it, and have kept out of prostitution, they have generally come out all right in the end.

Some of the strongest reasons against self-abuse are that it is an unclean practice of which a person is ashamed; that it enslaves the individual; that it deteriorates personality; and that it destroys happiness and self-respect. There are, also, other reasons against it.

Self-abuse is dangerous because it is apt to lead to prostitution. The person who is in the habit of indulging in one sexual irregularity will be more easily led off into another. When once the wall of our moral defense is broken down all evils can the

more easily invade us. There may be the temptation to take up prostitution as an antidote for self-abuse. But to do this is to make a great mistake.

Prostitution is a greater evil than self-abuse. The person who takes up prostitution as an antidote for self-abuse jumps out of the frying-pan into the fire. In prostitution one is polluting another as well as himself. He is laying himself liable to syphilis and gonorrhœa, the baneful effects of which in his life, and perhaps the lives of others, are apt to be far greater than the ills resulting from his self-abuse.[1] The only right way to deal with the bad habit is to fight it on its own ground and not to exchange it for another. It can be cured through acquiring Christian character.

The habit of self-abuse tends to be indulged in frequently. It puts a severe strain upon the nervous system, which is often intensified by a period of shame and regret following each lapse. It is well known that the male sex organs secrete a product which is taken up by the blood and which goes into

[1] It must be clearly understood, however, that what has been said about prostitution does not apply to lawful marriage. While not appealing to our highest and most chivalric ideals of marriage, nor to our finest sense of the heroic, it is nevertheless permissible, and sometimes wise, to shift the field of our effort to regulate our sex life, to marriage. In the plain, frank words of the Bible, "It is better to marry than to burn."—I Cor. 7:9.

Of course marriage, too, should come under the restraining and elevating influences of Christian character.

the building of a man. A comparison of a gelding with a stallion will give a good idea of the part played by this secretion in building a boy into a man. While self-abuse does not wholly defeat this process, it impairs it, when frequently practiced, to the extent of taking the fine edge off a youth's condition.

There is another effect of this habit that is far from negligible—that is upon the sex organs themselves. The practice of self-abuse tends to leave the male sex organs flaccid, unstrung and irritable. While this state of affairs is generally recovered from when the habit is stopped, it is not a desirable condition.

There are some young people of aspiring character who through the folly of childhood, the lack of proper instruction and discipline, or some unfortunate poisoning of the mind, have fallen into some form of incontinence, and who, while struggling bravely, have not yet won their freedom. It is a large part of the purpose of this book to show them how to win their victory. This subject is specifically treated in the next chapter: "How to Get Rid of Bad Habits and Meet Temptation Successfully."

Chapter VI.

HOW TO GET RID OF BAD HABITS AND MEET TEMPTATION SUCCESSFULLY.

THE best way to get rid of a bad habit is never to begin it. Those who have not acquired a bad habit cannot be too strongly urged never to start. There is much practical wisdom in the saying: "If you never take the first drink you'll never be a drunkard." If you never commit the first irregular sex act you will never have a bad sex habit. While every bad habit can be cured some may not be. There are some fires which rage chiefly because they have been started. Of course the inflammable material was there; it only needed the match. But without that single match the fine edifice might have stood for a century. The fire once started brought it to speedy ruin.

This is especially true with sex sins. The powerful instinct of race perpetuation is present in most people. If let alone in youth and rightly directed in marriage it is an immense blessing. But if it is awakened and provoked by improper indulgence, it

is apt to rise with the strength of a giant, and give itself to ruthless devastation.

One should avoid, then, with the utmost resolution and energy, the beginnings of evil. He should crush on the threshold of the mind the first and faintest thought of every vice of blood. He should not permit himself to contemplate for an instant any form of sex sin. He should fill his mind with such a thorough-going and intelligent devotion to the living Christ that there shall be no room for anything unclean.

But some already have bad habits. *They should fill their lives so full of good—so full of God—as to drive the vice out.* They, too, can be cured. Christ is not merely preventive; he is also redemptive; he is remedial and curative, he sets the captive free.

There are two things which a person with a bad sex habit needs to clearly understand from the outset. First, he can be absolutely freed of his habit. Second, in order to be freed, it will require consecration on his part that will go as deep as the deepest roots of his character. No mere conventional religion will meet his need; the form of godliness without the power thereof will be powerless indeed in his case. Those deceptive piosities with which moral dullards clothe themselves while they continue in their murders, robberies, adulteries and lies must be scouted. Just as he should rest in no experience of religion as

adequate unless it cleanses him from falsehood and dishonesty, so any experience of Christ which leaves him still unclean must be challenged and left behind as at best but a stepping stone from which he is bound to go on to higher things. He must "give and hazard all he hath." Upon the altar of his devotion to Christ all must be placed.

It is only fair to say, however, that this is no more than is required of every true man. There is no discharge in the divine warfare, nor any abatement in the requirements made upon us all: "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." [1]

It would not be fair, either, to point out the cost of Christian character without mentioning its reward. The cost is great, but the reward is greater. The rewards of a genuine Christian life are the greatest which man can receive. Among them are freedom of the spirit, happiness, contentment, courage, an undefeatable life, and an unselfish life. We lose our life to be sure, on the lower, selfish plane, but we find it on the higher, spiritual level. And this attainment is not merely for a year or a lifetime, it is forever.

It makes no difference in the ultimate success of the method here set forth how the bad habit was acquired. Self-abuse is sometimes acquired auto-

[1] Luke 14:33.

matically; sometimes it is learned through bad associations. It may have been learned in early childhood and be of long standing, or it may have been taken up recently.

Nor is the method conditioned by the particular form which the sex sin may take. The remedy here given is effective with them all. By taking it it is possible for one to become strongest where he was weakest.

This is the remedy: [1]

1. Commit yourself unreservedly to the Lord.
2. Resist each temptation instantly and earnestly.
3. Let each temptation be a call to turn instantly to the Lord.
4. Don't compromise with evil.
5. Be vigilant.
6. Keep as far away from evil as you can.
7. Develop your will through exercise and discipline.
8. Have a correct physical regimen.
9. Have your mind occupied with God.
10. If necessary get personal expert assistance.
11. Never give up.

Let us examine these points in detail.

1. *Commit yourself unreservedly to the Lord.* God is not to be dealt with lightly. He is not to be

[1] The author acknowledges a great debt to Mr. John R. Mott in some of his public addresses.

employed like an umbrella when it rains, and then thrown carelessly into a corner. That kind of a relation to God is not of sufficient vitality to be effective in meeting real difficulties. Our relation must be that of a soldier to his country. We must enlist. Our all must be consecrated in unfaltering and absolute allegiance. Having carefully considered the step, we should take a death grip for time and eternity, and put our hand to the plow never to turn back.

This does not mean the commitment of a man to a program that some day his conscience may not approve. God is not a trapper to take men in such a snare. It means only committing ourselves to the program our consciences will in all future times approve. It is a commitment to follow conscience always, and never to go against its mandates. God is, and ever must be, at least as high as the highest dictates of our own best self. Jesus said:[1] "If I do not the works of my Father, believe me not."

This principle of committing one's self for all time is laid down to help one in those poorer moments, when the heart, "deceitful above all things and desperately wicked," pleads for a brief furlough from its high allegiance. It is to stay one when indolence and inconstancy tempt to the lower road. It is to save one from hesitancy and from indecision

[1] John 10:37.

in those critical moments when to hesitate is to be lost.

Having settled on his life program one will require patience and persistence in following it. The fine arts require years for their mastery. Living is the finest of all arts; we ought, therefore, to be willing to spend much patient effort in learning to live aright.

2. *Resist each temptation instantly and earnestly.* One will encounter special times of temptation. These are like the battles in a campaign; the success of the campaign depends on the success of the battles.

These temptations will be much more sharp and trying when they come than they will appear from a distance. In common with other strong emotions sex impulses have a tendency to exercise a fuddling effect on the judgment. This fuddling may amount to a positive illusion, the effect of which will be to make one think that the indulgence of the impulse is not only desirable but commendable. Considerations of prudence and morality will have sunk beneath the mental horizon.

Moreover the sex impulse, when not dismissed, is progressive in the force of its insistence.

These facts supply ample reasons why our resistance to a sex temptation should be instant and earnest. If one stops to dally here, the impulse is likely to grow rapidly upon him, overthrow his judg-

ment, and cause him to fall. If a lighted bomb were thrown into the room where one was he would not hesitate an instant, but would hurl the bomb out or spring through the nearest door or window. So one should meet this temptation. If not met with the same energy and promptness there will be a moral disaster.

St. Augustine, who surely understood the subtlety of sex temptations, gives us this significant sentence: "A look, a picture, a fascination, a fall." This look may be mental; it may be only a thought. John R. Mott [1] says that all can stop between the look and the picture, that some can stop between the picture and the fascination, but few can stop between the fascination and the fall. It behooves us, then, to meet temptation instantly and earnestly.

3. *Let each temptation be a call to turn instantly to the Lord.* It is not the best plan psychologically to try to merely drive a thought out of the mind. The difficulty is that to keep trying to forget a thing is really to keep remembering it. The right method of getting rid of an undesirable idea is to fix the attention on another subject. This is one reason why we should turn our thought toward the Lord on the approach of temptation. Of course we should abide in Christ. That means that he should always have some kind of a place in our minds. Practically,

[1] M. J. Exner, *The Rational Sex Life for Men*, p. 85.

however, in the stress of life the thought of Christ is likely to get crowded to the background, if not, indeed, to be displaced altogether. Every temptation should be a call to turn our eyes to the Lord and to call him into the foreground of our consciousness. Thus, to use Mr. Mott's expression, "we turn the enemy's guns upon the enemy." *"What gets your attention gets you":* in the hour of temptation Christ should get our most earnest attention.

4. *Don't compromise with evil.* There is only one right attitude toward that which is wrong. If we were reforming from dishonesty we would hardly resort to the 'tapering off' process. We do not say, "Now, I will steal only one hundred dollars this month, seventy-five next, and fifty the next." Aside from being grotesque this method is ineffectual. There needs to be, if possible, a sharp, clean break, when we are dealing with a bad habit.

When fighting fire men do not knowingly leave a little burning; where this is done unwittingly the fire may take a new hold and destroy the building. It is the same with a bad habit: a little left may work our undoing. "Slay utterly" should be our motto in dealing with sin. There must be no compromise with a bad habit.

5. *Be vigilant.* Vigilance is a prime essential in the conduct of life. No easy softness will suffice in the warfare against habit. When Gideon's band was

organized the cowards were sent home first, those who were not vigilant were next to follow. They revealed themselves by getting down on their stomachs to drink. The alert men scooped the water up and drank it from their hands, thus remaining on their feet, where they could see and act. They were the chosen ones who got the victory.

"A prudent man," says the proverb,[1] "Seeth the evil, and hideth himself; but the simple pass on, and suffer for it."

The locomotive engineer knows the location of every sharp curve, steep embankment, high trestle and dangerous crossing. He must be vigilant. No signal must escape his eye, steam pressure, quantity of water in the boiler and the condition of his engine must be known. The navigator watches against each rock and shoal. The devious channel and the guiding lights, buoys and bells and horns that tell the way, are followed by him with watchful care. He knows the fitness of his ship. The man of business keeps his finger on the pulse of the world. The changing conditions of trade, and the condition of his own concern are closely marked. In the conduct of life the same vigilance must be practiced. Pitfalls must be marked, our spiritual condition must be watched, and must be kept up to standard.

The events in Gethsemane teach the lesson of

[1] Prov. 22:3.

vigilance. Peter and James and John, despite the Master's injunction to tarry and watch, fell asleep. Jesus spent the season in agony and prayer. In the terrible trials that soon came, Jesus never for an instant faltered, but Peter, who had slept, denied his Lord three times before the cock crew the next morning. The words which Jesus spoke to the undisciplined and sleeping Peter in Gethsemane may be wisely taken to himself by each one of us: "What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing but the flesh is weak." [1]

Payot in his excellent book, *"The Education of the Will,"* makes much of the fact that through meditation most of the danger points in our lives can be foreseen. If we can foresee these dangers we can prepare against them.

A well considered plan of defense is of tremendous advantage when temptation comes suddenly. Then it does not find us unprepared. Suppose, for example, we have settled it with ourselves, that when we are tempted we will resist instantly and earnestly, that we will at once turn our eyes to the Lord and keep them there in humble, surrendered prayer—does not this insure an immensely greater advantage than that state of mind in which one hesitates and

[1] Mt. 26:40-41.

dallies, partly because he has no definite program of defense?

Our spiritual condition may be watched just as the engineer watches the amount of water in his boiler. Someone has used the illustration of the old-fashioned pump that had to be primed. If there was an emergency call for water and the pump not primed no water was forthcoming. But if after the pump was once primed in the morning, one would work the handle just a little every few minutes, it would be kept primed all day. So if we will make our spiritual connections and then keep testing them and using them we shall not be caught in a state of unpreparedness.

6. *Keep as far away from evil as you can.* This means to keep as innocent as possible. Our minds should be kept invariably clean. When duty compels our taking account of things unclean it should be with a sort of mental rubber gloves. We sometimes must take hold of dirt, but we should never let it take hold of us. Unless in the stern path of duty we should never go into the atmosphere and environment of vice. When we must go we should be very sure that we are in good spiritual and moral health, and we should be very sure also that we are really in the path of duty. Even the way of duty, when it takes us into the atmosphere of vice, leads us into a moral danger analogous to the physical risk

which a physician takes in entering a smallpox ward.

"Seeing the town" is a thing to be avoided. Some go to see who remain to sin. Vice has a fascination. The wise bird will avoid the eye of the serpent. Some one has said, "If you do not *intend,* do not *attend.*" A young man in one of the educational institutions of England was in the city of London. He had an hour to wait for his train and decided to look around, never thinking that he would be guilty of the coarse sin practiced in the neighborhood, but with tears in his eyes he later confessed his fall.

The habit of "spooning" or fondling, in which some young people indulge is a thing to be warned against. The rule for couples not engaged should be, except in the most conventional relations, "hands off." Engaged young people will find a discreet reserve highly prudent. Dr. Exner says:[1] "The habit of young men and young women of playfully touching, pinching and fondling one another while engaged in conversation is demoralizing to both. Many a man's relations with prostitutes and many a girl's fall have their origin in such seemingly innocent playfulness. . . . . No one is strong enough to run this serious risk. Thousands of broken lives, into which bitter tragedy has come in spite of firm resolve that nothing unmanly or unwomanly should

[1] *The Rational Sex Life for Men,* pp. 71-72.

occur, attest the danger. No man has any business to do those things which inevitably greatly increase the problem of self-control both on his own part and on the part of the woman concerned."

7. *Develop your will through exercising it, and through discipline.* Some one has said: "There is a way from the highest to the lowest." It is the way of the undisciplined will. From the highest intentions and the highest knowledge a weak will may conduct one to the basest deeds.

Christianity does not supercede our faculties; it directs them, and works through them. Our wills are to be consecrated to the Lord; but by that process they do not cease to be wills, and to need the strengthening of discipline. Jesus said:[1] "Strive to enter in." His religion involves an effort and struggle that is persistent, and often painful.

Bad habits are not infrequently found in connection with weak wills. It is said that in Brazil there is a snake that paralyses the motor nerves when it stings, but leaves the sensory nerves intact. The poor victim remains conscious: he can see his enemy, he feels pain; but he cannot move. He is powerless. Something like this is the state of a man with a weak will. The perceptions may remain keen, the emotions sensitive, but the will does not act. Anyone

[1] Luke 13:24.

purposing to be free from bad habits must develop a strong will.

The will is strengthened by exercising it in other lines than the direct fight against a particular bad habit. The moral muscle made in discharging any difficult task faithfully is valuable in the specific struggle. Foerster says:[1] "It may not be out of place at this point to give one or two hints with reference to the pedagogical treatment of self-abuse. Many young people are apt to be depressed by a continual breaking down of self-control, and by the failure of their oft renewed good intentions. Frequently these unfortunate results occur because they do not understand the psychology of will power. It is all a question of indirect control. The exercise of will should begin first in other spheres. The will-power thus receives an all-around strengthening, and self-confidence is gained. It will then be found possible to get the victory over long established habits. Such exercises as the following will be useful: keeping things tidy, refraining from talking, bodily gymnastics, getting up early in the morning,[2] fasting, doing disagreeable things, carefully speaking the truth, performing drudgery (such as energetically working at a new language) with exactitude."

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[1] *Marriage and the Sex Problem*, pp. 176-177.

[2] For reasons of health early rising should be preceded by early retiring, which also requires, at times, considerable force of character.

8. *Have a correct physical regimen.* A correct physical life is important. Man is made up of body, mind and spirit; these constitute one whole, and each is conditioned by the other and should not be neglected.

We should have an ample supply of good food. It should be well prepared, and should be thoroughly masticated in eating.

We require an abundant supply of fresh air. The room we occupy during the day should receive outside air constantly. At night a window in our bedroom should be open. *A window open night and day* is a good rule.

A sufficient amount of sleep is essential. People vary somewhat in the sleep required. Eight hours' sleep in twenty-four is about right for the ordinary adult. A youth may require more. Insufficient sleep is folly; it is like chopping with a dull axe. Time spent in sharpening one's tools is not lost. In the long run insufficient sleep means lowered vitality, lessened efficiency, often sickness, and sometimes death.

Exercise is necessary for the development of physical strength and to keep our bodies in good condition. Those exercises are desirable which elicit our mental interest and enthusiasm. They should be in the open air if possible.

Exercise may be made to contribute to character

training. Will, perception, patience, endurance, honor, and courage may all be developed in athletics. The men in training for athletic contests often find themselves greatly helped in the matter of self-control. A Harvard athlete bore witness to the fact that while in training for important contests the men scarcely felt a temptation to sex indulgence. On being asked the explanation he said: "You see it is this way: the fellows have put us forward to represent the university. They have confidence in us, and we would not for a moment think of doing anything that would betray that confidence." There is a large element of honor in this, to be sure.

But the assistance in self-control has a physical basis as well as a basis in honor. Dr. Exner [1] tells of a young man who was having a severe struggle for sex control. It was discovered he had formerly been active in athletics; at that time he had very little difficulty. Now he was neglecting physical exercise and his difficulty had become intense. Dr. Exner says: [2] "On the positive side the first requirement for the control of sex impulses is to take sensible care of the body. . . . . The physical passions clamor most loudly for gratification in the physically weak. It is when energies are low and the nerves jaded that the lower man most easily springs into control. . . .

[1] *The Rational Sex Life for Men*, pp. 78-79.
[2] *The Rational Sex Life for Men*, p. 78.

Large numbers of students are making their fight unnecessarily difficult and many lose the fight chiefly for lack of exercise and intelligent care of the body."

In exercise we should seek to avoid excessive fatigue. Fatigue pushed to the point of exhaustion is injurious.

The elimination of waste matter should be looked after. The bowels and kidneys should perform their functions properly. Breathing fresh air facilitates elimination of waste through the lungs. The skin is an immense excretory organ. It should be cared for. A warm bath should be taken once a week. When one's constitution reacts favorably a cold sponge bath each morning is an excellent thing. The water may be allowed to run into a bath-tub and spread over the body with a large sponge, while one stands in the tub. This should be followed by a brisk rub.

There are bath houses along the highways in Japan where the jinrikisha men stop every two hours, or such a matter, and bathe. This of course cleanses the dust and perspiration from their skin. This custom facilitates the elimination of waste and is said to make it possible for the jinrikisha man to travel further in a day than he could otherwise.

9. *Have your mind occupied with God.* "Be not overcome of evil, but overcome evil with good." [1] The way to get darkness out of a room is to fill it

[1] Rom. 12:21.

with light. The way to get evil out of a life is to fill it with good.

There should be in each life a regimen of spiritual training. In times of moral peace we should prepare for war. Payot says:[1] "We must take advantage of our good moments as if the voice of God were calling us to make good resolutions." Men do not begin their athletic training on the eve of a contest; weeks are spent in severe and exacting discipline. We should use equal wisdom in our spiritual culture.

We should keep the "morning watch"—that is, set apart at least a short time at the beginning of each day for devotional Bible reading, meditation, and prayer. We should school ourselves to be ever in the spirit of prayer and at the first scent of danger to turn instantly to the Lord.

When one is overboard and a rope is flung to him, he devotes much more energy to getting hold of that rope, and keeping hold, than he does to good resolutions against drowning. Christ is the rope thrown to us surrounded by sin. Our chief concern should be to get hold of him and to hang on. Mr. X. tells of a young man who came to him with the confession that he had made a terrible but losing fight against temptation. When the evil impulse came upon him he would say to himself: "I will not do it, I will not do it." He would clench his fists till the

[1] *The Education of the Will*, p. 119.

nails sank into the flesh. But all in vain. Mr. X. told him that if he would spend one-tenth of the energy he put forth to resist evil in clinging to the good, he would conquer. A year later Mr. X. met the same young man. It was scracely necessary to ask him how the fight went with him, for there was victory in his look. He said that he had not yielded once since their interview of a year before.

Of course the good to which we should hold is God. Foerster says:[1] "Where religion has properly fulfilled its educational function there can be no question of people falling—ignorantly or otherwise—into vicious habits: *a soul which is inspired by the presence of God acquires an unconscious habit of protecting itself from impurity which may be compared to the action of the eyelids in blinking when the dust blows.*"

I once observed a small snake attack a large snail. The snail was on a piece of wood and curled up there into a ball so the snake could not get it into its mouth. The snake then retired to a nearby fence and, with its head out, watched the snail. After a time the snail left its secure hold on the piece of wood and began to crawl across the grass; in a moment the snake had it and was easily swallowing it. So it is with us; if we retain our hold on Christ we are secure, but if we cease to abide in him Satan

[1] *Marriage and the Sex Problem*, pp. 213-214.

has little difficulty in making away with us. We should so live as to be able to say truthfully: [1] "Mine eyes are ever toward the Lord: for he shall pluck my feet out of the net."

We must abide in him.

"Abide in me I pray, and I in Thee;
From this good hour, oh, leave me nevermore.
Then shall the discord cease, the wound be healed,
The life-long bleeding of the soul be o'er.

"Abide in me; o'ershadow with thy love
Each half-formed purpose and dark thought of sin;
Quench, ere it rise, each selfish, low desire,
And keep my soul as Thine, calm and divine.

"As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So, when Thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

"The soul alone, like a neglected harp,
Grows out of tune, and needs that hand divine;
Dwell Thou within it; tune and touch the chords,
Till every note and string shall answer Thine.

"Abide in me: There have been moments pure,
When I have seen Thy face and felt Thy power;
Then evil lost its grasp, and passion, hushed,
Owned the divine enchantment of the hour.

"These were but seasons beautiful and rare;
Abide in me and they shall ever be;
I pray Thee now fulfill my earnest prayer:
Come and abide in me, and I in Thee." [2]

10. *If necessary, get personal expert assistance.* In all vocations we call in, from time to time, expert assistance. The man who knows how to swim, or

[1] Ps. 25:15. [2] Harriet Beecher Stowe.

skate, or golf, can often be of great aid to us in our acquiring these accomplishments. The expert chemist, engineer, or financier, may at times help us greatly.

Just as the expert is sometimes consulted in other departments of life so it is, on occasion, wise, in the pursuit of the moral life, to get help. If you find your earnest efforts failing to enable you to overcome a bad habit, consult an expert. His larger experience and better trained eye may enable him to point out quickly the weak spots in your method, and help you onto the track. Moreover, there is a certain spiritual reinforcement which comes from personal assistance. Jesus said:[1] "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." I believe there is a spiritual principle here. The principle, I think is analogous to getting physical help. Two men can lift a load which is too much for one; so two men can lift more spiritually than one.

If the first person to whom you apply does not know how to help you do not be discouraged. Someone can give you the assistance you require. Persist till you find him.

11. *Never give up.* From the cradle to the grave life is a struggle. The noblest have had to wage tremendous, and sometimes prolonged, warfare for vic-

[1] Mt. 18:19.

tory over themselves. The man who never gives up is never conquered. He may lose many battles but win the war. When one does fall, he should try, as in football (to borrow this use of the figure from Mr. Mott), to "gain a length by each fall." Each mishap should teach him how to avoid getting caught that way again. The only man who is ever lost in this fight is the one who quits. Don't be a quitter. To the man who refuses to quit at last a triumph will come which will be all the more glorious because of the tremendous conflict he has waged to win it. The finest of all courage is that moral bravery which will not yield it matters not a whit how many and how terrible have been its defeats.

"Who struggles with his baser part,
And conquers and is free:
He may not wear a hero's crown,
Or fill a hero's grave,
But truth will place his name among
The bravest of the brave!"

Chapter VII.

MARRIAGE.

MARRIAGE is the normal relationship for mature people. It often brings great benefits. It tends to increase the length of life, to afford congenial companionship and to bring all the blessings and delights of home and family.

If one's purposes are right marriage is a tremendous help in solving the sex problem. It lifts the whole struggle to a different realm. While love and intelligent admiration should be the predominant motives in marriage there is nevertheless high warrant for marrying in order to ameliorate the difficulties which may beset one's sex life. Paul says bluntly:[1] "But if they have not continency, let them marry: for it is better to marry than to burn."

Marriage, however, is not a positive cure for all the evils of sex. For its right conduct it, too, requires rigid self-discipline. Marriage should not give warrant for unbridled indulgence but should rather be the occasion for the exercise of a temperance and self-control that may prove almost as difficult and

[1] I Cor. 7:9.

exacting as continence itself. For this reason not only does the success of marriage require character but also it affords an additional warrant for the moral discipline which one obtains in the practice of continence, since this discipline, in turn, affords an excellent preparation for marriage through developing character.

If at all practicable it is best for the average person to marry young. Dr. William J. Robinson states that he has often visited a canton in Switzerland where there is no prostitution and no venereal disease. He quotes Dr. Bonoceur, a resident of the canton, as his authority for the statement that these terrible scourges have been abolished. The explanation given is, in part, that the economic conditions are such that everyone who is willing to work is sure of a living, and the people marry young.

The young people of today and of the future must seek to solve the social and economic problems that affect marriage. There should be such a national, governmental organization of our industrial life as will ensure a living to everyone who is willing to work.

Again, young people should be willing to do some pioneer work in abolishing the materialistic standards which tend to tyrannize over us. We need to discriminate sharply between what is essential to life and what is extraneous. We must return to

simplicity; we must find our life in things that are not high in money cost. In the log-cabin age everyone had but little and yet that little was sufficient. Then the young people married young. They 'got along,' reared families, and were happy. The log-cabin age is, of course, past. But we need to return to something of its simplicity. This will require moral courage. We will be stemming the tide rather than drifting with it. What I am advocating is, in a word, that young people should be willing to marry young, work hard and get along on little, at least at first.

We must refuse to let the examples of large expenditures become standards; we must set our own standards; we must more and more refuse to applaud people for what they have; we must esteem them for what they are. The true man in a cottage should be appraised far higher than the corrupt man in a castle. "A man's life," said Jesus,[1] "consisteth not in the abundance of the things which he possesseth."

We should not overlook the fact, however, that even under our present social and industrial arrangements, far from perfect as they are, where there is real integrity in husband and wife, they almost invariably manage to 'get along.' I have seen homes in want and distress, but in most cases sin and vice were at the bottom of it.

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[1] Lk. 12:15.

Nor does the possession of a comfortable economic position insure a successful marital experience. Some men in good circumstances postpone marriage, and still others are not faithful to their wives. In the last analysis character is the most essential thing in marriage. There is no substitute for Christian character.

I have spoken of marriage as a discipline. Such it is doubtless intended to be. But its full disciplinary value cannot be received except by those who will conform to its proper requirements. To the person who resorts at once to the divorce court if things are not quite to his liking, such discipline will be almost wholly lacking. In order that its work of discipline may be done marriage must have the permanence which the Christian program gives it. Christ said:[1] "But I say unto you, that everyone that putteth away his wife, saving for the cause of fornication, maketh her an adultress: and whosoever marrieth her when she is put away committeth adultery."

The disciplinary value of marriage requires the purpose to do the right thing on the part of those who would get its benefit. It is true that in the adjustment of one personality to another great hardship must sometimes be borne; but that is true of all heroic living. To bring the crew from a wrecked

[1] Mt. 5:32.

ship will often necessitate the utmost endurance, and we count it worth the pain. Surely, to preserve his home, a heroic man will make great sacrifices and endure severe trials.

Sometimes one morally enlightened must wrestle with a selfish and perverse personality. While this will call for the utmost expenditure of love, the opportunity for soul salvage is great. The opportunity is afforded to surround a wayward soul with the sunny atmosphere of real Christian grace. Then may we practice the highest in Christian ethics; then may we suffer long and be kind;[1] then may we love our enemies, bless them that curse us, do good to them that hate us, and pray for them that despitefully use us.[2] In the extremity of such a situation, when our own frail natures are utterly inadequate, we are thrown back on the inexhaustible reservoir of divine power.

Such efforts will often be crowned by significant success. Then we will have achieved the highest in the realm of human effort; we will have saved a soul from death.

All this gives a suggestion as to the scope of discipline in marriage. It accentuates the necessity of Christian character.

The strict requirements of Christian marriage suggest the extreme desirability of a wise choice.

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[1] I Cor. 13:4. [2] Lk. 6:27-28.

The Bible tells us [1] that "a prudent wife is from the Lord." This does not mean, I take it, that God is going to arrange the matter arbitrarily. I understand the meaning to be that if one will put himself in harmony with the Lord, and seek and follow his guidance, he will be led in the choice of a spouse. It is not to be supposed that, in this matter, any divine laws will be set aside. When the moral and spiritual are predominant in one's life and sympathies these qualities will take the lead in determining one's choice. When, on the other hand, the æsthetic, for example, predominates, a man is apt to choose a wife for her beauty rather than for her character.

Youth tends to pick the reddest rose. It will not always be easy for it to bridle its desires with prudence. Yet I am persuaded that there are many who will not reject wise counsel. Romantic love is an excellent thing, but it needs to be steadied and guided by good sense: otherwise the fruits we eat later may be very bitter.

The prime requisite in marriage is sound Christian character that has approved itself by deeds. Youth needs to know how to detect and select real character, for there are many who glitter, though they be not gold. Jesus has told us. He said:[2] "By their fruits ye shall know them." That is the best rule ever given for selecting people; it means that we

[1] Prov. 19:14. [2] Mt. 7:16.

shall know people not by what they say about themselves, or how they look, or what they have, but by what they do. In nine cases out of ten people will repeat their records. If a young woman has been a good daughter, a kind and unselfish sister, and a person who has faithfully discharged the responsibilities that have come to her, she will, in all probability make a most excellent wife. If she has been willful and selfish towards her parents and her brothers and sisters, and careless of her duties, she will be, in all likelihood, a selfish, willful, careless wife. The same holds true with reference to a man. The good son and brother, the reliable young man, will probably be a good husband. The man who has a record of selfishness and unreliability is very apt to repeat that record in his married life.

When both husband and wife have true Christian character their marriage is almost invariably predestined to happiness and success.

True character will, of course, prompt one to give due weight to the eugenic ideal. The law of heredity is fairly definite and calculable: like begets like. The feeble minded should under no circumstances become parents. At least a fair degree of both mental and physical vigor in both husband and wife are essential in order to have sound, strong children.

"Good stock" is as important in marriage as in the raising of plants and animals. Stock is judged

by the individual record taken in connection with the family record. If the family record is good and the individual record good, the stock is good, and vice versa. Good stock in good condition will generally produce good progeny, and poor stock will generally produce poor progeny.

Wealth or position are not positively determining elements in the matter of stock. Good character, a sound mind, good health, and a strong body are the prime eugenic requirements.

It is well known that by the process of selection a stock can be improved. If we choose the best specimens, and reproduce from them, this advances the stock. The best specimens from a family with a mediocre record will probably be better stock than the poorest specimens from a family with a good record. In the first instance the stock is advancing; in the second it is retrograding. In marriage, so far as practicable, we should improve our family stock by bringing to it the best blood available.

We are also certainly free, and by duty bound, to make the most of the blood we bring to the marital partnership in our own veins. It isn't fair merely to seek the best in others; we must also seek to bring the best possible in ourselves. Young men and women should sedulously cultivate Christian character, strong minds, and strong bodies. This means that they must avoid such race poisons as social dis-

eases and alcohol, and keep themselves free from bad habits.

Christ must give the strength to accomplish this. In marriage, as in other things, the final fitness comes from God. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." [1]

[1] Acts 4:12.

Chapter VIII.

HOW TO FIND CHRIST.

THE true solution of the problem of Social Hygiene requires that we find Christ. It is important that we know the Christ of history; it is far more important that we become acquainted with the Christ of experience. Christ was manifested once in time, and in the flesh; he ever lives in the Spirit. That Spirit is God. When we speak of finding Christ we mean the Spirit-Christ, the Christ of experience, the living Christ, the living God. This Spirit, under the right conditions, will come into our minds and become the dominant force in our lives. This is finding Christ.

To say this is to have brought religion within the range of the demonstrable. It is not, of course, to have fathomed all the mystery of God, for we know much which we know only in part. It is doubtful, indeed, if we know anything except in part. Our partial knowledge, however, let us say of electricity, for example, is of tremendous advantage to us. The same is true with reference to God; we can know enough of God to save us. And we can hon-

estly say as Jesus said in the fourth chapter of John, "We worship that which we know." When the Spirit of love and truth fills a man's heart God fills it; thousands have had this experience, and they have known it; they have borne witness that they have known God, and their lives have borne witness for them.

> "Whoso hath felt the Spirit of the Highest
> Cannot confound, nor doubt Him, nor deny;
> Yea, with one voice, O world, though thou deniest,
> Stand thou on one side, for on this am I."

Finding Christ, then, is coming to know him in experience.

The circumstances under which men have found Christ have differed; the general principles have remained the same. When with the whole heart men have sought Christ, they have found him.

Charles G. Finney's experience is a good illustration of finding Christ.[1] In the autumn of 1821 Mr. Finney was engaged in a law office at Adams, New York. Religious matters had been pressed a good deal on his mind at that time and on a Sabbath evening he made up his mind that he would settle the matter of his soul's salvation.

Mr. Finney was busy in the affairs of the office and knew that without great firmness of purpose he would not take time to attend properly to spiritual

[1] *Memoirs of the Rev. Charles G. Finney*, pp. 12-23.

matters. Consequently he resolved to avoid business so far as possible, and everything that would divert his attention from religious considerations. He carried this resolve into effect as sternly and thoroughly as he could, and fortunately was not much occupied with business affairs on Monday and Tuesday, so he had opportunity to read his Bible and engage in prayer most of the time.

During Monday and Tuesday Mr. Finney's convictions increased. At an early hour Wednesday he started for his office, but just before he reached it he was confronted with questions like these: "What are you waiting for? Did you not promise to give your heart to God? And what are you trying to do? Are you trying to work out a righteousness of your own?"

Just at that point the whole matter of Gospel salvation was opened very clearly to his mind. Salvation seemed to him not a thing to be wrought out by his own works, but rather a thing entirely completed in the Lord Jesus Christ, and needing only his repentance and acceptance of Christ in order to make it effective in his case.

Then the question seemed to be put to him: "Will you accept it now, today?" And he replied: "Yes; I will accept it today, or I will die in the attempt."

Instead of going on to his office he turned and

bent his course toward a piece of woods which he entered. There he found where some large trees had fallen across each other, making a kind of a closet for prayer.

As he had gone up into the woods Mr. Finney had said to himself: "I will give my heart to God or I will never come down from there." But when he knelt and tried he found that his heart would not pray. He would think he heard a rustling of the leaves and that it indicated someone's approach, and he was ashamed to be found praying. At length he came to a proper realization of the situation and exclaimed: "What, such a degraded sinner as I am, on my knees confessing my sins to the great and holy God; and ashamed to have any human being, and a sinner like myself, find me on my knees and endeavoring to make my peace with my offended God!" The sin appeared to Finney so awful that it broke him down right there before the Lord, and he exclaimed that he would not leave that place if all the men on earth and all the devils in hell surrounded him.

Then the following passage of Scripture seemed to drop into his mind with a flood of light:[1] "And ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with

[1] Jer. 29:12-13.

all your heart." Mr. Finney instantly seized hold of this with his heart. He had intellectually believed the Bible before, but then for the first time the truth entered his mind that faith is a voluntary trust rather than a mere intellectual state. He was that moment conscious of trusting in God's veracity. He became convinced that since he was seeking God with the whole heart he could then and there find him—that the "when" of the promise meant *now* to him who fulfilled the condition. This fact was deeply laid upon his mind, and he told the Lord that he would take him at his word; that he could not lie, that therefore he was sure he had heard his prayer, and that he would be found of him.

Mr. Finney continued in prayer until his mind became so full that before he was aware of it he was on his feet and tripping up the ascent toward the road, his mind having become wonderfully quiet and peaceful. That same night there came upon him such a mighty baptism of the Holy Spirit that it was impossible for him to doubt he had found God.

Everyone will not have precisely the same experience as Mr. Finney, but each may have a similar experience. Everyone should be able to answer in the affirmative the question: "Have ye received the Holy Spirit since ye believed?" We will make a great error if we content ourselves with no experience at all. We ought to seek God till we find him. The

principles governing such a successful quest are the same as those which we will discover in Mr. Finney's experience, and may be stated as follows:

1. Seek God With All Your Heart.
2. Learn to Know God Through His Words.
3. Give Up Every Hindering Thing.
4. Trust God as a Definite Act of Will.
5. Persist Until You Find Him.

Let us examine these principles.

1. *Seek God with all your heart.* This is the first and most important of these principles. It is all essential. It is based on a definite promise of God:[1] "And ye shall seek me, and find me, when ye shall search for me with all your heart." There is a vast difference between the usual mood of a great many people and whole-heartedness. Emerson says of a certain people: "The half their strength they put not forth." This is apt to be true of many of us in our quest of God. God, however, is not to be found by any half-hearted effort; he requires that we strive in order to obtain his presence.

Of King Hezekiah we read: "And in every work that he began in the service of the house of God and in the law and in the commandments, to seek his God, *he did it with all his heart, and prospered.*" In science, invention, business, literature and art, it has been the men who have put their whole

[1] Jer. 29:13.

heart into things who have done the great work. The same is true in religion.

2. *Learn to know God through knowing his words.* We note in the *Memoirs* of Mr. Finney [1] the significant fact that at the time he found God he was in the habit of reading the Bible and of attending religious services. In order to be successful in our search for God it is essential that we know his words. God is a Spirit: to have God in us is to have a Spirit in us: to find God is to find a Spirit. God dwells in his words. A word is a sign of an idea. It is more; is is the vehicle of a thought, the dwelling place of a spirit. God's words contain God; his thoughts, his emotions, his will, his Spirit, Himself, are tabernacled in them.

Most mighty men of God have been mighty in the Scriptures. Jesus met the first of the Temptations in the Wilderness by saying to Satan: [2] "It is written,[3] Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We are tremendously helped in personal religion by a thorough knowledge of God's words.

Jesus gives some clear teaching associated with definite promises with reference to his words. Those who abide in them—that is, in studying them, in meditating upon them, and above all in remembering

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[1] *Memoirs of the Rev. Charles G. Finney,* pp. 1-12.
[2] Mt. 4:4. [3] Deut. 8:3.

them at all times, to do them,—are to enter into a knowledge of the truth that will liberate them from bondage:[1] "Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free."

The Divine Presence is promised to those who keep Christ's words:[2] "Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him."

Abiding in Christ and having his words abide in us gives to us the assurance of prevailing in prayer:[3] "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."

The words of Christ are certainly more than the ones he spoke while in the flesh. The words inspired in the minds of the Apostles by the Holy Spirit, are, in a true and important sense, Christ's. Many of these words tell us about Jesus, and complete our wonderful picture of the Master.

This picture of Jesus revealed to us in the words of the narrative is, in turn, one of the weightiest attestations to the credibility of that history. It is the portrait of the most wonderful character the world has seen. Those familiar with it know that this character as far outshines every other character

[1] Jn. 8:31-32. [2] Jn. 14:23. [3] Jn. 15:7.

of history or fiction as the sun outshines a glow-worm. Now, one of two things is true; either this character is a fiction or it is historical. But to believe that the writers of the New Testament, all of them otherwise practically unknown, could have produced a Jesus, is to believe a far more incredible thing than that they have merely reproduced a character that once lived, moved, taught, and wrought as they declare. This mighty attestation comes to us through the Bible.

Acquaintance through the New Testament with the character of Jesus helps us to appreciate him and to love him. The conditions under which we come to love Christ do not differ greatly from those under which we come to love anyone else. We must first become acquainted with a person in order to love him. If, upon acquaintance, we find qualities that elicit our admiration, love is easy, if not spontaneous. The reason why many do not love Jesus is because they do not know him, and one reason why many do not know him is because they do not know the Bible.

The practical bearing of what has been said about the Word of God is that we should make a regular practice of studying it. This study should be primarily devotional. This is by no means to depreciate scholarship, but scholarship may be impersonal while our study must be personal. We are to feed on the Word; it is to be to us as our daily bread. As we

would not think of neglecting to eat our dinner so we should not permit ourselves to go without regular spiritual food.

Prayer is a great help in the study of the Word. The Holy Spirit is the chief interpreter, as he is the author, of divine truth. If in the spirit of prayer we meditate upon the Word of God, its truths for the most part will be made plain, and be brought to us as food for our souls.

The best hours should be chosen for this study. Many have found the first hour in the morning best adapted to their needs. A portion of the hour may be used if a longer time is not practicable. Unless there is some very peculiar circumstance, from the first fifteen minutes to the first hour of every day should be spent in Bible study and prayer. This has been called "the morning watch." Maintaining the morning watch may necessitate that we assert enough force of character to retire a little earlier or make some other adjustment in our affairs; this is a personal matter and will be satisfactorily worked out by those who are in earnest. The essential thing is that we feed regularly and frequently upon the Word of God. Thus, if we are obedient to the word, we shall find God and know him.

3. *Give up every hindering thing.* Jesus said,[1] "So therefore whosoever he be of you that re-

[1] Lk. 14:33.

nounceth not all that he hath, he cannot be my disciple." The religion of Christ is comparable to the enlistment of a soldier: one's strength and life and loyalty and all are pledged; nothing is held back. It means obedience and surrender always and in all things. This is a truth of cardinal importance, for many seeking Christ will be stopped by something they are unwilling to give up. You will recall that Mr. Finney had to give up his fear of man. When he yielded that, the Spirit came into his heart. So God will have no other gods before him; every idol must be forsaken. The Word of God, in order to be effective in our lives, must be coupled with obedience. Jesus said,[1] "And why call ye me, Lord, Lord, and do not the things which I say?" Only obedience and complete surrender meet the requirements of a life that is to find God. Any other kind of Christianity mocks the man who professes it.

Our surrender and obedience should have in it the more profound element of *self-denial and self-crucifixion.* Jesus said,[2] "If any man would come after me, let him deny himself, and take up his cross daily, and follow me." There is a significant introduction to these words, "And he said unto *all.*" The necessity for self-denial is universal. There is something in man which must be renounced before

[1] Lk. 6:46. [2] Lk. 9:23.

he can come to spiritual power. That something is 'self.'

To deny one's self is to refuse to recognize the claims of our lower nature. The word is the same that is used to describe Peter's denial of Christ:[1] "And again he denied with an oath, I know not the man." Here Peter refused to recognize Jesus or any claim which Jesus might have upon him. This is the manner in which we ought to treat our lower natures. When self-interest puts in its claim, when fear presses for recognition, when lust demands a place, when laziness and greed make their familiar appearance, when bad temper and pride and jealousy seek to break forth, then we should say, "I know you not." Pain and trial and ignominy, when they seek to block the road of our spiritual progress, should receive the same discourteous rebuff.

Self-crucifixion is something deeper still. Jesus refers to it in the figure of the cross; we are to take up our cross daily. The cross is the symbol of death; it is more, it is the symbol of death with ignominy. We must die to self, and if need be, endure shame and scorn for Jesus' sake. Of course the language is figurative in its usual application, though in the course of history many Christians have been called upon to follow these words literally. The dead do not even make the response of denial; they make

[1] Mt. 26:69-75.

no response at all. We must learn that state of mind of which Jesus spoke when he said,[1] "the prince of the world (the devil) cometh: and he hath nothing in me." So when Satan comes to us he should find us utterly irresponsive and unprofitable to him. We are to be dead to the allurements of sin; we are to account ourselves as having been crucified with Christ. "For ye died, and your life is hid with Christ in God." Says the Apostle:[2] "Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience."

George Müller was once asked the secret of his life. He replied,[3] "There was once a day when I died, *utterly died*"; and, as he spoke, he bent until he almost touched the floor—"died to George Müller, his opinions, preferences, tastes and will—died to the world, its approval or censure—died to the approval or blame even of my brethren and friends—and since then I have studied only to show myself approved unto God."

The man who dies unto self and through trust receives Christ will speedily find that he lives unto God. The lower life which he has sacrificed is as

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[1] Jn. 14:30. [2] Col. 3:3-6.
[3] Arthur T. Pierson, *George Müller of Bristol*, p. 367.

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nothing compared with the life of the Spirit which he has gained, for he will have found God.

4. *Trust God as a definite act of will.* Faith should be an act of the will. It is not an accident of the mind. Mr. Finney in his experiences, which we have quoted, grasped this idea. You recall that he says, "I had intellectually believed the Bible before; but never had the truth been in my mind that faith was a voluntary trust instead of an intellectual state." We must will to trust God.

This by no means implies that reason is to be superseded. Far from it. It is reasonable to accept that which works in experience; faith is vindicated by its fruits; its results are its chief justification.

The place of the will in the religious life may be illustrated by our use of a tool. The tool is not in itself sufficient nor is the will alone sufficient. Apart from God we are not adequate to the demands which life makes upon us; but God does not permit us to sit by and take no part in his work. God does not supersede our faculties, he supplements them with that which they require in order to come to their proper effectiveness. When we determine to fell a tree we do not rely exclusively upon the power of our will nor in any way upon our unaided personal powers; we do not endeavor to pull the tree down with our hands, nor to gnaw it down with our teeth. On the other hand, we do not sit with folded hands

looking upon an axe as though we expected it to rise up and fell the tree, but we gird our will, lay hold upon the axe, and causing will and tool to work together soon accomplish our purpose. So it is in our relation to Christ; we will to lay hold on him, that we through him, and he through us, may accomplish our desires. This amounts to saying that we are co-workers with God. If we try to get along without God we find that our wills alone are not sufficient, but if we fail to exercise our volitional faculty we discover that this omission prevents our entering into our full privileges. We must use all our strength to lay hold of God.

Our proper relation to God is illustrated by the trolley car. God is like the dynamo in the power-house, we are like the motor, faith is like the trolley pole, will is like the spring at the base of the pole that holds it up against the live wire. If the will is active and constantly supporting faith, the current from God is unbroken and his power is working in us. But without God man can accomplish nothing good; without faith men cannot take hold of God; and without will faith cannot be exercised properly.

We must trust God. This means we must have faith. We have spoken of the necessity of exerting the will; we now speak of that with which the will is to be chiefly employed. We are to will to *trust* God.

To trust is to have confidence. When a reliable

man of our acquaintance says that if we will present ourselves at his place of business at a given time he will give us employment, we have confidence in what he says, and, if we desire to accept the position, we act upon our confidence and make our appearance at the appointed time. To trust God is to have confidence in him; it is to take him at his word; it is to believe him as we believe our trustworthy human associates. Faith in God operates in a similar fashion. God tells us that if we seek him with the whole heart we shall find him; accordingly we set out upon our quest of The Infinite. God promises to supply our every need; we in consequence labor bravely and cheerily, with no fear for the morrow; we meet each situation as it comes to us, with calmness, taking the problems and perplexities to God in prayer, and however difficult they may seem, await in quietness of spirit the divine guidance. God promises wisdom and we expect to be made wise. God promises his Spirit and we not merely await his arrival; we confidently affirm his presence in our hearts. When God tells us that [1] "without faith it is impossible to be well-pleasing unto him: for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him," we understand that faith is an absolute prerequisite to our employing the help of God. We therefore do not

[1] Heb. 11:6.

expect to enjoy the fruits of religion on any other terms.

Jesus taught how to employ faith correctly,[1] "And Jesus answering saith unto them, Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." The Greek is still more emphatic; the verb *receive* is in the past tense, so that it reads: "believe that ye *received* them, and ye shall have them." In other words, when we are praying for a thing that is in harmony with God's will, we should confidently think of it as already ours, just as we think of a bill of goods that we have ordered by wire, or a parcel of groceries for which we have telephoned; only in matters of faith it is more important that we should so think than in material affairs, for the groceries may come, after we have ordered them, whether we believe they will or not; but in matters of faith, the faith itself is a part of the ordering; it is like the line with which the fisherman pulls in his catch; he must hang on and keep pulling or he doesn't land the fish.

It may be well at this point to say that the true

[1] Mk. 11.

believer will not expect a wise God to give him gifts which would be harmful to him, either because of the nature of the gifts, or the circumstances of the giving. He can, however, count upon God to make plain to him what he ought to seek, and then he may seek that in faith. It may be affirmed, for example, that God wants every man to have a good character. He has said, "Be ye holy; for I am holy." [1] However, God does not propose to confer holiness on us except on his own terms.

Just here we are apt to have one of our most baffling experiences. We know that righteousness is God's program, and yet we find it most difficult of attainment; our prayers for things which seem not nearly so consonant with the purposes of God will be answered in the affirmative, while righteousness seems still denied us. What is the explanation? It is this: God cannot confer righteousness upon us except on the right terms. These terms are that we must first receive *him* into our hearts and keep *him* there; we must first learn to abide in him. He says: [2] "Apart from me ye can do nothing." God cannot impart holiness on any other condition. For this reason our prayer for character will be answered only so fast, and in so far, as we learn to abide in him.

A little reflection will reveal to us God's wisdom

[1] Lev. 11:44. [2] John 15:5.

in this matter. If we asked for this virtue and that, and obtained them on some easier terms than a constant walk with God, the natural laziness of our natures would prevent our seeking further, and thus we would be deprived of the best gift, which is God himself.

In the teaching of Jesus it is plain that faith has in it the element of affirmation. We are to affirm to ourselves that the things we pray for are already ours. We may illustrate by the concrete example of praying for the Spirit, or God's presence in our hearts. As we pray that the Spirit fill us, we should be constantly, quietly, but firmly asserting to ourselves that the Spirit is already present. It is a good practice to take a few minutes several times each day and quietly make to one's self this affirmation: "Love fills me." It may be altered slightly in form as: "Love fills me now," "The Spirit fills me," "Christ fills me," "Jesus is now in my heart." These expressions are not to be repeated mechanically, in parrot-like fashion. They are not magic formulas that are self-operative; they are vehicles of thought, and we must see to it that there is thought in them. It is the thought that does the work; without thought they are nothing. So we must say them with reflection. When we say "Love" we must think love; we must turn over in our minds what we know about love; we must summon up as best we

can the emotion of love. Here we notice the force of the Bible teaching[1] that if a man love not his brother whom he hath seen he cannot love God, whom he hath not seen. The importance of having the conception of love in our minds through human experience is fundamental. When we say Spirit we must think Spirit; we should recall all that we know about the Spirit—that He is everywhere about us, that He comes down from above, that He is pure, peaceable, easy to be entreated, full of good works, that He is God, that He is Christ, that He has said,[2] "Behold, *I* stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." As you recall these words think of Christ the suppliant, standing at the door of your heart saying, "*It* is I," "It is *I*," "It *is* I." He stands there, wet with dew, as it were, and weary with waiting, but patient with love; he has stood there, perhaps for years; think of it, Christ *himself* at the very door of *your* heart! Visualize him; see him with the inner eye of the mind. Hear him with the ear of the mind, mark the tones of his voice, note the import of his word. Feel his hand as it is laid upon your shoulder. Use your imagination to the fullest extent of that wonderful creative faculty. Build images, erect the unseen within your mind as the architect builds in

[1] I Jn. 4:20. [2] Rev. 3:20.

its completeness the splendid structure before a single stone is laid upon the ground. As the architects' thought takes form and lives, so will yours, for thoughts themselves are things, quite as real, and more indestructible than bronze and stone. Though imagination may have been the conjuror's wand with which you have summoned him, the God of hope and love and purity, of courage and vision and power, of dauntlessness and indestructible joy, who answers, is the God of Eternity, and the God of your destiny. He is the God who says "I am." And you, too, know that he is because you can feel him in your heart, you can hear him as he speaks within, you can sense his mighty impulses flowing through you, you can see him marching through the spaces of thought and along the highways of emotion and action.

So faith is the great architect of our spiritual lives. It erects within us a temple for our God.

If some one objects that what we are setting forth is auto-suggestion, we answer, "Is it a thing to be wondered at that the laws of God should be in harmony with the laws of our mind?" If such a harmony did not exist that would be indeed ground for suspicion. That the facts of religion and psychology harmonize goes far toward accrediting both. Suggestion is an aspect of faith; and that which would call itself faith in which there is no element of suggestion, is sadly lacking in power.

Again, if we are told that this form of faith and prayer are subjective, that is, that they are confined in their working to their effect upon ourselves, we answer that the distinction between subjective and objective is largely artificial. We are a part of the universe and God works in and through us. It is not necessary for God to work over and above us and outside of us in order that we should admit that it is God working. If God is everywhere in his universe, he is in us. Someone has said that just so soon as we discover how God does a thing we begin to say it is not God who does it. Because we are beginning to learn a little of the wonderful laws of mind are we to be so foolish as to endeavor to shut God out? What is the boundary between the subjective and the objective? It is now believed by most modern authorities that our minds and everything else in the universe are permeated by ether, and that this ether is the medium through which various forms of radiant energy, including light, are propagated. If our minds are permeated with a something that permeates every other mind and all matter throughout the universe, and this something is capable of transmitting influences there is an intimate relation between our minds and every particle of matter and all mind. Can we then say where the subjective ends and the objective begins?

Indeed the Christian can hardly say where the

human in him ends and the divine begins. Jesus said,[1] "In that day ye shall know that I am in my Father, and ye in me, and I in you." We cannot ponder these words deeply without realizing that our truest and highest self is a part of God. The Apostle said,[2] "Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure." Our noblest impulses and actions are of God. We cannot say, then, that the answers to our prayers are not of God, even though we should be ourselves the sub-agents and instruments through which his purposes are wrought out.

We can say, though, that without faith it is impossible to please him; that without faith this wonderful machine which we call man will not do its proper work.

The practice of prayer is important.

The whole matter of finding Christ and walking with him is closely associated with the practice of prayer. Like most things else the spiritual life requires cultivation, and prayer is a prime element in that culture.

Aside from the fact that prayer requires a volitional trust there are other important considerations. The first of these is spending suffiicent time in prayer. Prayer is fellowship: it is like the exposure of the

[1] Jn. 14:20. [2] Phil. 2:12-13.

photographic plate: the time element is large. A brief exposure to Christ has by no means the potency of long, frequent exposures. The latter print the lineaments of his wonderful personality so deeply upon the substance of our minds that they are not easily eradicated, and reach down into the deeper springs of affection and action. Here human relations should be our teacher: an occasional brief meeting with a fine personality will not be without its benefit, but if through a considerable period we are thrown into frequent and extended fellowship with such a personality the influence may become immense, kindling the fires of admiration and affection till they take hold of us with a force that profoundly affects the destinies of a lifetime with a determining love. This marks out clearly our proper program with reference to God. We must "take time to be holy," we must spend much time with God.

> "Lord what a change within us one brief hour
> Spent in thy presence will avail to make."

Many, instead of "one brief hour," spend scarcely two brief minutes daily, in conversation with Christ. Little wonder that their lives are so loveless and powerless! We need to 'keep company' with Jesus. By walking with him in long hours of intimate association we learn to love him.

Prayer should have in it a certain regularity. There should be much time each day given exclu-

sively to prayer. In addition to this we are to "pray without ceasing"—that is, be always in the spirit of prayer.

The spirit of prayer grows by its indulgence. Faith is increased through exercise. The man who prays is on the road to the richest and deepest in religious experience.

If we would find Christ, then, and walk with him we must practice prayer.

5. *Persist until you find him.* "I will not let thee go, except thou bless me." [1] These were the words of Jacob, the conquering wrestler. They must be the words of every man who would conquer in his quest of God. God is not to be found easily or lightly; he must be sought with the whole heart. That means that we must persist until we find him. Those who are easily discouraged are sure of finding nothing but failure. Faith means that we persist through thick and thin; that all obstacles be bravely met; that all trials be endured, and that every defeat be made to help us on toward that patience and wisdom that bring us at last to victory.

You will recall the persistence of Mr. Finney's search for God. He said to the inward voice that addressed him, "Yes; I will accept it today, or I will die in the attempt." And again he bears witness, "As I turned to go up into the woods, I recollect to

[1] Gen. 32:26.

have said, 'I will give my heart to God, or I never will come down from there.' I recollect repeating this as I went up—'I will give my heart to God before I ever come down again.'" That is another way of saying, "I will not let thee go, except thou bless me." That is persistence.

Many of the greatest discoveries have been made through persistence. Christopher Columbus became convinced that the world was round. He desired to discover a western route to India. He applied to the government of Genoa, his own country, to assist him in fitting out an expedition, but without success. Then he sought the aid of King John II of Portugal. The king listened to Columbus, but refused his request, secretly sending out an expedition of his own. Columbus' first proposals to the Spanish court were rejected; his second met a similar fate, but undaunted, he had set out for France, when Isabella, under the influence of the entreaties of her confidants, at last determined to assist him.

A succession of obstacles now had to be overcome. He could get no sailors to undertake the voyage; not even criminals and "broken men" would serve, though an indemnity was offered them. The King and Queen had to compel crews to ship with him. Three days after they set sail the "Pinta" displayed a signal of distress; she had lost her rudder and had to put in at Teneriffe for repairs. They

had started the 3d of August; on the 13th of September it was noticed that the compass no longer pointed directly toward the north star. This caused alarm among the sailors. Columbus quieted them, but discontent soon showed itself again, and his resources were taxed severely to keep his men pressing westward. But Columbus persisted and became the discoverer of a hemisphere.

It is the kind of persistence which Columbus displayed that brings men to the accomplishment of their purposes, and nowhere is it more necessary than in the spiritual life. We read of Abraham and his household that "they went forth to go into the land of Canaan; and into the land of Canaan they came." That is a good example for us all; we need to keep going till we reach the destination for which we set out. This will often be a most difficult task. Carlyle says, "Every noble work is at first impossible." But man responds at last to that which is required of him; he gains at length the capacity to do the thing he undertakes.

Many of the good things we aim at are attained only through the passage of time. We have to keep seeking and asking and trying and knocking; for a long time the answer is delayed; we seem to make little if any progress; then all at once there comes to us the thing we sought. All the great arts come in this way, and also, in a very real sense, the art of

living. Edwin Diller Starbuck says,[1] "The extreme difficulty of bridging the chasm, and the length of time that the youth is left struggling toward a higher plane of life, seem to belong to the difficulty of learning new things. In the experiments of Dr. Bryan on learning the telegraphic language, he found that each of the subjects learned to receive messages rapidly during the first few weeks of practice. Just before the proficiency required for receiving main-line messages was reached, there was, without exception, a plateau in the curve of improvement extending through several weeks—a long period when 'the student can feel no improvement, and when objective tests show little or none.' Then follows a sudden rise in the curve. 'Suddenly, within a few days, the change comes, and the senseless clatter becomes intelligible speech.' " It is by persistence, then, that men learn the art of telegraphy; it is by a similar persistence that we learn to commune with the Divine.

Jesus emphasizes persistence in ringing tones in his well known words:[2] "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." We understand that such a man is not *fitted* for the kingdom of God; persistence is the price of entry into that most desirable realm.

Let us recapitulate. In order to find God we

[1] *The Psychology of Religion*, pp. 261-262. [2] Lk. 9:62.

must seek him with all our heart, learn to know God through knowing his words, give up every hindering thing, trust God as a definite act of will, and persist until we find him.

Having found Christ we must follow him. Our persistence must not be confined to the search; it must characterize the following. When we have found Christ we must continue in his presence; it is not enough to find our spiritual oneness with God; we must abide in it. Finding God is like getting on the track; following Christ is staying on the track, when once we are on. And if ever we get off the track we must get back again with all possible speed. If we get away from Christ we must return to him; if we lose him we must find him again. Here the illustration of the trolley is most apt: if the trolley is on the wire the car is in condition to operate; if the trolley is off the wire the car is powerless. If the connection of trust is broken we are helpless; if it is maintained our lives are filled with the power of God. So we are to trust Christ constantly. Jesus expressed this truth in the familiar figure of the vine and the branches:[1] "I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them

[1] Jn. 15.

into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."

Chapter IX.

THE CLEAN MIND.

AN Ancient and Wise Book says:[1]

> "Keep thy heart with all diligence;
> For out of it are the issues of life."

The idea of "heart" here includes that of mind. In maintaining a moral life nothing is more essential than keeping the mind clean. The mind is like the conning tower of a ship in battle. If the enemy should be able, unawares, to slip in and gain control here, all would be demoralized.

Keeping our minds clean means keeping evil out. This necessitates guarding the approaches: the eyes, the ears and all the avenues of sense must be defended.

The part played by the eye in temptation is well known. It was through the eye that temptation assailed Eve.[2] It was when she saw that the tree was good and that it was a *delight to the eyes* that Satan got the advantage over her. David's great temptation came through his eyes. It was through

[1] Prov. 4:23. [2] Gen. 3:6.

looking upon Bathsheba as he was walking upon the roof of his house that the lust was enkindled that resulted in his adultery with her and the subsequent murder of her husband.

Jesus speaks of the sinful look in his penetrating interpretation of the seventh commandment:[1] "Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." Peter evidently had this same thought in mind when he described certain people as "having eyes full of adultery, and that cannot cease from sin."[2] Job made a covenant with his eyes;[3] we should do the same, refusing to look with lust.

We must guard our ears. Base words have entered many a heart and betrayed it. "If ensnaring looks are forbidden fruit," says Matthew Henry,[4] "much more unclean discourses, and wanton dalliances, the fuel and bellows of this hellish fire." We must refuse to listen to things unclean.

Our minds are like our houses: we should be masters in them, and exclude rigidly every undesirable thing; we should inscribe over their portals and enforce in our living this devise: "No evil thing shall enter here."

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[1] Mt. 5:27-28. [2] 2 Pet. 2:14. [3] Job 31:1-4.
[4] Matthew Henry, *Commentary* on Mt. 5:27-28.

Maintaining a clean mind involves the proper control of the imagination. The imagination is one of the highest gifts of God to man; it is the creative faculty by which he dreams dreams and sees visions, and builds in plan and purpose marvelous structures in mechanics, business, and art before giving them material substance. It is through the imagination that one is able to see the end from the beginning.

But just as the function of the imagination is high so its prostitution is disastrous. Much of sex evil originates in an unclean imagination, or is powerfully aggravated by it. The imagination lends itself with great readiness to the allurements of sex thoughts. These unclean day-dreams quickly stimulate the great emotional reserve which is attendant upon the race instinct. The emotion in turn quickens the imagination and we have at once a vicious circle.

The indulgences of the imagination being near at hand tend to be practiced freely. They are facilitated by the feeling that this form of sexual preoccupation is free from the inconveniences of discovery, and other serious consequences. But this is a mistake.

The pollution of the mind is itself a serious effect of uncleanness. We live in our minds. Here are the deepest life-giving springs of our being. That this fountain should become polluted is in itself a tragedy.

There can be no such thing, then, as an unclean imagination being free from serious consequences.

But an unclean imagination does not stop with the mind. It sets on fire the whole course of nature. Being itself outraged, it works its vengeance by exciting other agencies of lust, thus becoming the poisoned source whence issue those hideous and degrading deeds that so mar humanity.

The unclean imagination fires the emotions, and when the emotions are aroused they tend to submerge every faculty of mind that opposes them. The broken flood gates of the emotions may easily release a tide that sweeps away judgment and justice and high resolves and noble sentiments, leaving in its wake only ruin and regret.

The way to prevent this is to keep the emotions under control. The storm must not be allowed to break, but this is impossible unless the mind and the imagination be kept clean.

We must take up arms, then, against all spiritual adultery and win the battle at its very beginning by consecrating our thinking to things that are holy. "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things of good report"—these are the things upon which we are to think; these are the spacious

and delectable fields in which it is both lawful and profitable for our fancy to employ itself.

With characteristic directness Jesus points out the mind as the beginning place of evil. He says:[1] "For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man." But Jesus also teaches that a merely empty mind by no means solves the problem of the pure heart. An empty mind is a dangerous mind. The mind must be not merely empty of evil, it must be filled with good. Jesus gives us the following significant picture of the vacant mind:[2] "But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first."

Jesus came that our minds should not be empty. It was his purpose not so much to re-declare the law as to enable us to keep the law through his dwelling in our minds. He teaches this lesson through the

[1] Mk. 7:21-23. [2] Mt. 12:43-45.

powerful figure of eating his flesh and drinking his blood. He said:[1] "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink his blood, ye have not life in yourselves." Jesus was speaking figuratively. The disciples misunderstood him through taking his words literally. They said: "This is a hard saying: who can hear it?"

Jesus, knowing that they were murmuring, asked a question calculated to point out the difficulty of a literal interpretation, "What then if you should behold the Son of Man ascending where he was before?" This, I take it, was to say in effect: "How are you going to eat my literal flesh and drink my literal blood when I ascend to the Father? How can you remaining on earth eat my flesh when I have ascended to heaven? I have a different, a deeper, a spiritual meaning." What that meaning was Jesus proceeded to make plain, for he continued, "It is the spirit that giveth life; the flesh profiteth nothing; the words that I have spoken unto you are spirit, and are life." That is, Jesus used the terms "my flesh" and "my blood" as symbolizing his intellectual and spiritual life, as conveyed, for example, by his words.

The use of expressions from our physical life to represent truths of our intellectual life is familiar. For example, we speak of devouring a book or digesting an idea. We do not mean of course that

[1] Jn. 6.

these things are put into our stomachs, but rather that we put them into our minds and turn them over and over until they become a part of our intellectual furnishings. In a similar way when Jesus spoke of eating his flesh and drinking his blood he meant that we should take his words—his thoughts (Christ's words are vehicles of his thoughts), into our minds and turn them over and ponder them until they become a part of our thinking,—until his spiritual self should become a part of our spiritual selves.

In no more intimate way could Jesus have taught us that our minds were not to be empty, but filled with himself. Such a wonderful filling of our thinking with Christ leaves no room for the things which are base, and is the final solution of the problem of the clean mind.

Chapter X.

THE CULTURE OF THE AFFECTIONS.

THE culture of the affections is essential to the right conduct of life. It is as important to train the emotions as the perceptions; the heart should be as cultured as the mind. Indeed the full use of our faculties waits upon the emotions; it requires the fine spur of interest to bring brain and muscle to their best. Interest is like an ignition system: it is the spark of interest that releases our energies. A feeble spark means lack of power. A large hot spark means much energy. Witness the matter of our words:

> Our words are weak because the pulse is slow,
> The dormant mind ne'er lets its treasures go.
> Stirred to its depths by surging passion's play,
> Speaks the roused heart all that the soul would say.

Those tasks which elicit our largest enthusiasm are the ones in which we excel, and to which we are able to apply ourselves longest.

"As much love so much mind," says the Latin proverb quoted by Emerson,[1] who adds: "The supe-

[1] *Conduct of Life*, p. 208.

riority that has no superior; the redeemer and instructor of souls, as it is their primal essence, is love."

"No heart is pure," says Seeley, "that is not passionate, no virtue is safe that is not enthusiastic." Real social morality cannot be achieved without the culture of the heart.

Speaking of sex sins Dr. Cabot says:[1] "Yet education as *the imparting of life by greater life*—that surely is the remedy for this and all other evils." The abundant life, then, is the cure. That is precisely what Christ came to give. "I came," he says,[2] "that they may have life, and may have it abundantly." The cure for unregulated sex affections is the awakening of higher affections; the higher ranges of our natures must be aroused; these in turn will properly subdue and regulate the impulses of the flesh. Paul has stated this matter well:[3] "But I say, Walk by the Spirit, and ye shall not fulfill the lust of the flesh."

We have wrapped up within us potential interests and enthusiasms which, if awakened, will save us; what is needed is that they be discovered and aroused. A well known American physician supplies the history of a person who had fallen into self-abuse, and despite earnest efforts had not succeeded

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[1] *The Christian Approach to Social Morality*, p. 19.
[2] Jn. 10:10. [3] Gal. 5:16.

in being freed from the habit. One day at a sanatorium this person saw people engaged in handicraft, and became so interested in this form of work that it was taken up with enthusiasm. The bad habit vanished. There had been awakened a strong, natural interest that inhibited the old vice; an evil had been cured through the coming in of more life.

The finding of the larger interest is, to a certain extent, a personal problem. This interest will not be the same with all; one person will be interested in handicraft, another will be aroused by the study of birds or butterflies, another by business, another by social service, and so on. These various predilections are apt to lie along the line of one's greatest talent; calling them forth is a benefit to society as well as to the individual.

One of the most salutary interests is *love*. Harriet Beecher Stowe gives the following picture of the awakening of a young girl: [1]

"Esther's deliverance came through the greatest and holiest of all the natural sacraments and means of grace—LOVE.

"An ancient gem has upon it the figure of a Psyche sitting with bound wings and blindfolded and weeping, whose bonds are being sundered by Love. It is an emblem of what often occurs in woman's life.

"Her life, hitherto so chill and colorless, so imprisoned and bound in the chains of mere and cold intellect, awoke with a sudden thrill of consciousness to a new and passionate life. She was as changed as the poor and silent Jungfrau of the Swiss mountains, when the gray and ghostly

[1] *Old Town Folks*, pp. 465-467. I have condensed.

cold of the night bursts into rosy light, as the morning sunbeams rise upon it. The most auspicious and beautiful of all phenomena that ever diversify this weary life is that wonderful moment in which two souls, who hitherto have not known each other, suddenly, by the lifting of a veil or the falling of a barrier, become in one moment and forever after one.

"She was like one carried away by a winged spirit, lifted up and borne heavenward by his faith and love. She was a transfigured being. An atmosphere of joy brightened and breathed around her, her eyes had a mysterious depth, her cheeks a fluttering color. The winter was over and past for her, and the time of the singing of birds had come."

Love is a divine fire that purges the dross from our souls.

Norman Frank Coleman says:[1] "Even so the race depends upon higher affections for the control of the lower, and lust is controlled by love. I talked once to a young man in college who had given himself to sexual vice when he had been in high school; until a year before I spoke with him, he had supposed that virtually all men were and must be sexually indulgent. For twelve months he had kept himself clean. I inquired why and how. He replied simply that he had fallen in love with a young woman and wished to marry her. His former course now seemed to him shameful and unmanly. Lust yielding to love!"

May Sinclair, in *The Divine Fire,* portrays the transformation of Savage Keith Rickman. Rickman had, indeed, the soul of a poet but was given to

[1] William Trufant Foster, *The Social Emergency,* pp. 174-175.

strong drink, and attached to low company. He was sent, in connection with his work in the book trade, to catalogue the Harden library. In this work he was thrown for some time in the company of Lucia Harden, who assisted him. The beauty and elevation of her personality fascinated him; he found himself in the presence of one whose charm and character surrounded him like an atmosphere; her spirit interpenetrated him like the ether. Love came, great and high, awakening his finer instincts. It was like fire. In it all that had been unworthy perished; he was cleansed by the divine fire!

This experience has been repeated in many lives. Hundreds have found the purging which comes through a noble and idealistic affection; evil habits have fallen away like broken fetters, and moral heights hitherto unattained have been reached without difficulty.

The problem is to make this love permanent. It is solved by getting hold of Divine Love. We must learn to love Christ. The highest earthly affection may change and leave us only the lesson of what love can do; human interests shift and vanish; all save God is transitory: the botanist may lose his sight, the athlete his strength; all may suffer sickness and those deadening tragedies which leave us disinterested and appalled. The most enthralling attachment may turn to ashes; idols may be found to have but feet of clay,

and death is not stayed from robbing us of our best beloved.

Interest, enthusiasm and love do indeed teach us how essential to us they are. But they are not self-sustaining. God alone is the unfailing refuge of the heart.

> When earthly friends have proven false,
> When goods and kindred fail,
> When high ambitions fall back dead,
> An Anchor holds within the veil:
> God never fails the trusting heart,
> Hopes built on him are safe and sure,
> To know him—this is life indeed;
> To love him—is a soul secure!

The cultivation of the love of Christ, then, is the supreme culture. All other interests should be subordinated to this. Other interests, when they supercede this, are idolatries. Unless we subordinate earthly interests and affections to the love of God, they will blind and burn us. Lesser affections should be like ladders by which we climb to an appreciation and practice of the love of God. "Thou shalt have no other gods before me" [1] is a command written in the stones and stars. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment," said Jesus.[2]

The acquistion of the art of loving God is often not immediate or easy. It may require a long quest;

[1] Ex. 20:3. [2] Mt. 22:37-38.

our conception of God may be so vague, our realization of spiritual things so feeble, our preoccupation with, and attachment to lesser things so great, and our natural inclination for the divine so small, that even our tremendous need may cause us to make but slow head heavenward.

This, however, should not discourage, but rather challenge us to our finest effort. Everything worth while costs; no great art is acquired through idly sitting by; and the greatest of all arts, the art of living—which is the art of loving God—should be acquired at any cost.

If we will surrender all and seek with the whole heart we shall find. And when we have found the art of loving Christ we will have found the solution of the problem of social morality. "We as Christians," says Dr. Cabot,[1] "should always think of chastity as guidance by a higher affection, and at last by the highest of all affections, the love of our Master. The most love compelling personality, that which has the greatest power in holding us straight, is the personality of Christ."

There is no finer character in the Old Testament than that of Joseph. Things went hard with Joseph for a time: he narrowly escaped murder at the hands of his jealous brothers; they sold him as a slave and he was carried into Egypt. He became a servant in

[1] *The Christian Approach to Social Morality*, p. 13.

the house of Potiphar, who soon put him in charge of all his affairs, much to his own advantage, for "Jehovah blessed the Egyptian's house for Joseph's sake; and the blessing of Jehovah was upon all that he had, in the house and in the field." [1]

Joseph was a fine looking man. His master's wife proposed adultery. Joseph refused. In his reply to her there comes out his devotion to God: "Behold, my master knoweth not what is with me in the house, and he hath put all that he hath into my hand: he is no greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?" His devotion to God, expressed also most forcibly in his splendid loyalty to man, saved Joseph in this terrible crisis.

A young man whom we will call B. was the son of a coal miner. He grew up under rough conditions and became the victim of sex sins. But he was an unwilling victim. He struggled fiercely to be free. At length he gave his heart to God and found deliverance from his sin. Subsequent to B.'s conversion the trained man who reports his case was intimately acquainted with him for five years, and states that during that time B. had complete victory. When we get God into our hearts we get sin out.

[1] Gen. 39.

Paul, whose strong and impetuous nature must have rendered control a difficult thing, yet bears witness that he had the gift of continence. Let us put together some of his words: "For me to live is Christ." [1] "I buffet my body, and bring it into bondage." [2] "I can do all things in him that strengtheneth me." [3] "Yet I would that all men were even as I myself." [4] Paul's love for Christ must have sustained him in his pure life.

The supreme appeal to our love is *the cross* of Christ. This cross needs, so far as possible, to be understood in order that we may feel its moving power. No expressions are more frequent in the phraseology of the church than those which refer to the sacrifice of our Lord. Notwithstanding that fact there are many, especially among the young, who do not understand the appeal of the cross.

The cross calls forth our love because *it reveals Christ's love through his enduring pain.* The word Love is used in various senses. There is a love which is purely selfish. The boa-constrictor may be said to love its prey. One person may love another for the pleasure that person gives him. When the pleasure ceases or turns to pain that kind of a love will be dead. Christ's love for us is not like that. The test of real love is its willingness to endure pain. There is an interesting Greek word in Matt. 4:24.

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[1] Phil. 1:21. [2] I Cor. 9:27. [3] Phil. 4:13. [4] I Cor. 7:1, 7, 8.

It is the word *torments*. The Greek is *basanois*. The root meaning is *touchstone*. It suggests the fact that pain is a touchstone—a revealer of true character, of true love. Steerforth, in *David Copperfield,* casts Little Emily aside when he tires of her. The touchstone of pain showed his love to be false. Dan'l, though grievously sinned against and disgraced, consecrated his life to reclaiming his erring niece: his love was also tested by pain and found real.

The cross shows Christ's love for us to be real. The agony in Gethsemane, the sweat of blood, the scourging in the judgment hall, the purple robe of mockery, the crown of thorns, the Master smitten and spat upon, bearing his cross, bleeding upon it at Golgotha, thirsting, praying, mocked of men and dying, attest the genuineness of his devotion. When we behold this spectacle Christ's love for us is seen to be wonderful.

"I stand all amazed at the love Jesus offers me,
Confused at the grace that so fully he proffers me;
I tremble to know that for me he was crucified,
That for me, a sinner, he suffered, he bled and died."

"Oh it is wonderful that he should care for me,
Enough to die for me:
Oh it is wonderful, wonderful to me."

Christ's love is revealed by the cross *through his enduring shame.* This is another form of pain, and one of the keenest. We will not appreciate Jesus' sufferings until we grasp the fact that he bore

shame. Physical pain is not so keen as shame. Heroes have marched into battle and scarcely felt the bullets that cut them down. Jesus did not die as a hero; he died as a criminal. Ah! who can tell the bitterness of that cup! If one has made a great sacrifice for another, if one has laid down affluence and preferment to walk a stony road, if the one for whom this sacrifice has been made has turned upon him and struck at his good name and heaped shame upon his head already bowed by its vicarious burden, then he will be in a position to understand something of what Christ bore. He perished without the camp between two thieves. The men he came to save railed on him as he died. The cross itself was an instrument of shame.

We may well believe that the sensitive physical organism of Christ shrank from a cruel and brutal death. But I believe that his shrinking from physical suffering was as nothing compared with his apprehension of shame. With a noble soul like Jesus' nothing is so terrible as shame. Devils may laugh at disgrace, but in proportion as a soul is high and true it feels ignominy. Consider the price such souls have paid for character: the indulgences of sense have been foregone; they have refused to turn stones into bread; selfishness, ambition, preferment have been eschewed. Jesus refused the kingdoms of this world and the glory of them; he was self-denying,

he was honorable, he was unselfish, he was pure. He had paid everything that the world holds dear for character. Even life itself had not been withheld. And when in death he was robbed of his good name by the shame of the cross his suffering was the keenest that a righteous man can feel.

There is no more powerful scene in American fiction than that in which Hawthorne[1] portrays Arthur Dimsdale as publicly taking upon himself his share in the shame of Hester Pryn. Hester Pryn, in puritan New England, was compelled to wear the scarlet letter "A" (for adultery) and to stand in the public stocks. The evidence of her sin was her child; the companion in her sin was not known. In all the town there was no one so honored and admired as Arthur Dimsdale. He was brilliant and sympathetic and in no small measure true (much as his sin must be condemned).

It was the day of the Election Sermon—a great day in old New England. The Governor was present, the high dignitaries and the clergy from miles around. Dimsdale preached the Election Sermon. Nor did he ever speak with greater power; wave after wave of emotion swept his audience under his splendid oratory; it was a magnificent triumph. The sermon over, the great congregation made their way down the street, Dimsdale with them. When they

[1] *The Scarlet Letter.*

came to their vicinity Dimsdale's friends were filled with consternation at seeing him make his way toward the public stocks. One man sought to prevent him, but in vain. Scarcely able to stand, Dimsdale staggered up the steps and placed himself before the multitude at the side of Hester Pryn. The astonishment of the onlookers knew no bounds. It was quickly turned to pity, for Dimsdale fell before them and was soon dead.

Whatever may be said in condemnation of such a person as Dimsdale (and much should be said), in his death he touched the sublime. Voluntarily he left a position of eminence and honor to assume partnership in shame. Dimsdale was guilty, but Jesus was innocent. Jesus left his high home in heaven, and his good name which angels and archangels adored, and came down to stand beside us in the place of guilt. Behold him as he hangs upon a criminal's cross, and on either side a thief! Love that can stoop so deep as this calls forth our deepest love.

"How can I think of all he bore,
The shame, the thorns, the pain,
And unrepentant go my way
To pierce his heart again."

The cross appeals to our love because *it bears witness to God's forgiveness.* There is immense comfort and encouragement toward righteousness in the fact that "the heart of the Eternal is most won-

derfully kind." In the midst of our struggles after a true life the fact of God's pardon gives us courage to go on. There on the cross our sins were borne and atoned for, and in the blood our guilt was washed away. The person who is deeply conscious of sin, who feels his offenses to be heavy and his plight terrible, is profoundly moved by the sense that his sin has been forgiven. The man who feels that he has much forgiven him is moved thereby to love much.

God's forgiveness prompts us to keen affection when we realize what it cost him. Pardon is not a light or easy thing. The atonement for sin is something that cuts as deep as life itself. That is why blood, the symbol of life, is the fitting emblem of its accomplishment. In a very real sense pardon necessitates that God bear our sins.

The religious life of the ancient Jew taught through ritual and national experience the fact that without the shedding of blood there is no remission of sin. When the sin offering was brought to the door of the tent of meeting the suppliant placed his hands upon the head of the bullock. The bullock was killed and the priest sprinkled the blood round about upon the altar.[1] When the angel of death visited Egypt [2] God directed that the Jews should take the blood of a lamb and sprinkle it upon the two side posts and upon the lintel of their houses. Where

[1] Lev. 1. [2] Ex. 12.

the blood was, the angel of death passed over. But where there was no blood the first-born was slain. When the fiery serpents bit the sinning Israelites [1] in the wilderness God directed that Moses should erect a serpent of brass. The bitten one who looked at this serpent of brass was healed. These were all object lessons with a deeper spiritual meaning. We are assisted to an understanding of that meaning through such New Testament passages as this: "Apart from the shedding of blood there is no remission." [2] "For our passover also hath been sacrificed, even Christ." [3] "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth may in him have eternal life." [4]

Without the shedding of blood there is no remission of sin. This is no merely arbitrary arrangement. Of course sin is transgression of the law of God, and as such God is surely entitled to say on what condition it shall be forgiven. If the regulations of an army are violated the commander may say on what terms the offender is to be restored. If he tells him to spend a week in the guard-house and that then he will be restored, or if he tells him to walk twice about the parade-ground, or to hold up his right hand, and he does so, he will be restored. So God has the right to say on what condition we

[1] Num. 21. [2] Heb. 9:22. [3] I Cor. 5:7. [4] Jn. 3:14-15.

will be forgiven and saved. If he choose that we shall offer the blood of bulls and goats, or if he choose that we shall accept the blood of Christ, that is his affair, and as he says, so it will be. He has given the assurance [1] that faith in the uplifted Son brings us forgiveness.

But the cross of Christ is not arbitrary. There are deep reasons for the cross. It may almost be said that instead of being arbitrary the cross is inevitable. There is a reason why that without the shedding of blood there is no remission of sin. If we have ever had someone injure us, say by slander, we know how that injury may go on and on despite anything that we may do; we may love the slanderer and seek to win him, but that may not stop the injury of his sin; he may repent, and in that event we should surely forgive, but the slander may continue to injure us to our dying day. The offender alone cannot bear a sin like that. We must bear it. Our love for him, our clinging to him, our pardon, do not change the fact that we must bear his sin. Indeed, they may be the very occasion of our bearing it. Of course justice might insist that we repay in kind, or that we cast him off, but grace and love urge us to cling to him. It is much the same in our relation to God. God is entitled to our allegiance and service every moment of our lives. Our sins have robbed him of what was

[1] Jn. 3:14-15.

rightfully his. The loss is an eternal loss. The golden moments squandered do not return.

But the injury is more than that. We cast a stone into the sea, and the ripples from it spread and spread until perhaps their influence is not unfelt by the remotest shore. So the influence of our sins go on and on, cutting into the very heart and life of God. Though we may have repented long ago there may be souls in hell through the influence of our past sins. And can we think that this does not affect God? When God presses us to him in his love it is as when the Spartan lad buttoned the fox under his jacket, though it was gnawing at his vitals. It costs God something to forgive sinners. Justice might fling them away, and be done with them, but love clings and suffers.

God cannot cling to us without bearing the penalty of our sins. We can bear at most but a fraction of the penalty of our sins. All those effects outside ourselves God must bear. Sin cuts into and injures and slays that which is good and beautiful. I believe in a very real sense sin impairs the life of God. I believe that there is no sin without the shedding of blood—that is, without the pouring out of life. I believe God caused the sinning Hebrew to look upon the bleeding, dying sacrifice that he might learn the significance of sin—that he might see through an object leasson a repre-

sentation of what sin does in the spiritual realm. In other words, the bleeding bullock was a representation of the bleeding heart of God—and man. Calvary is the sublimest spectacle in history, but Calvary is only an outward manifestation of that which is constantly taking place—the wounding and pouring out of the heart of God through the sin of men. The Lamb of God was slain before the foundation of the world; and we are to account the long suffering of God as salvation.

In the leper colony at Molokai lives Brother Ira Dutton. Thither he went sound in health. He had been a soldier in the civil war. For distinction in service he had been promoted to the rank of major. But when he shipped from San Francisco to Honolulu en route for Molokai he registered as a "servant." Arrived at his destination he has labored for more than twenty-five years to help the "butt-ends of humanity" among whom he has chosen to live. He has helped to build a church and a school, he has cheered and comforted and cared for his people. At length the word has come that, after escaping the disease for twenty-five years, he has become a victim of leprosy. When the fleet of sixteen American battleships went around the world in 1908 he requested that they might sail by the leper colony as a grand spectacle for his isolated people. The request was granted, and as the fleet sailed slowly by

there boomed out across the waters of the Pacific from each ship a salute. And well was it that they did salute, for they were in the presence of a hero who was facing isolation, sickness and death that others might be physically cared for and spiritually saved. Thus it was that Christ came into the world. He might have stayed away, but he loved us too much for that. He bore the ignominy and the pain and the shame that we might live. This is the fact supremely revealed by the cross.

Such a love as that, in every true heart, calls forth the response of deepest devotion. When Paul caught the vision of the cross his life was captivated by the Christ. He heard the cry:[1] "Saul, Saul, why persecutest thou me?" He came to know Jesus in such a way that he could describe him as,[2] "the Son of God, who loved me, and gave himself up for me." His own response he expressed in terms of a devotion similar to that of Christ's. He said:[2] "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." In other words, Paul consecrated his life to his Lord with a devotion as strong as death.

This should be our response also. We should by faith contemplate God's love to us revealed in the cross until our answering love is kindled to a sacri-

[1] Acts 9:4. [2] Gal. 2:20.

ficial flame. In that flame the dross of selfishness and sin will perish, and Christ will live in our hearts.

The cross has a most intimate bearing upon social morality. The pang and woe and remorse for social sin are in reality the cry of the Christ as he hangs upon the cross that is in every heart. Our sins nail him in anguish there. And if we behold and see and appreciate what he suffers the cross will help us to cast out our sin. W. M. Clow gives the following case in point:[1] "A few years ago a young man called upon his minister. He had passed for a youth of singular purity of life, with a high standard of conduct in business and a fine sense of honor in his relationships. He came with a cry for help. He confessed that a habit had so enslaved him that it made his secret hours ashamed, and his open life a carefully guarded hypocrisy. His conscience was so stained, his sense of sin so intolerable, that it began to be seen in his listless moods and in the lines of his stricken face. He knew that he had broken the laws of his own personal well-being, and of the home in which he lived, and that he had grieved and offended God. He loathed himself. He had often made sincere vows, with strong crying and tears, that his sin should no more have dominion over him. But it held him in its grasp and mocked at his efforts at self-salvation. Even when he was able, like De Quincey

[1] *The Cross in Christian Experience*, pp. 215-216.

in his struggle with the opium habit, to 'unwind the accursed chain' for a time, the guilt of his past shadowed him and fettered him. He was told that he must get right with God. He must first cleanse his conscience before a new life was possible. He was lead to the sacrifice of Christ. He was assured that through that sacrifice God had forgiven him. He was asked to believe that God himself had borne the shame and stroke of his sin, and kept the law that he had broken. He was bidden to yield himself to God and his members as instruments of righteousness to Him. A new hope rose in his heart, and a new light filled his eyes, as the sense of reconciliation was given him, and the guilty consciousness of his breach of the law was taken away. A new gratitude was born within him, and a new strength was given to his will. Cleansed in conscience, at peace with God, he was liberated both from the guilt and the dominion of his sin, and he has walked since that hour in a noble though a trembling purity."

The spirit that is begotten in us by an appreciative contemplation of the cross is a spirit that cleanses us from sin. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin."[1]

[1] I Jn. 1:7.

"Spirit of God! descend upon my heart;
Wean it from earth, through all its pulses move;
Stoop to my weakness, mighty as Thou art,
And make me love Thee as I ought to love.

"Teach me to love Thee as thine angels love,
One holy passion filling all my frame;
The baptism of the heaven-descended Dove,
My heart an altar, and Thy love the flame!"

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